

# INTRODUCTION TO THE PROPHET JOEL.

THE Prophet Joel relates nothing of himself. He gives no hints as to himself, except the one fact which was necessary to authenticate his prophecy, that the word of the Lord came to him, and that the book to which that statement is prefixed is that "word of the Lord." *The word of the Lord, which came to Joel, son of Pethuel.* Like Hosea, he distinguished himself from others of the same name, by the mention of the name of his unknown father. But his whole book bears evidence, that he was a prophet of Jerusalem. He was living in the centre of the public worship of God: he speaks to the priests as though present, *Come ye, lie all night in sackcloth*<sup>a</sup>; he was, where the solemn assembly<sup>b</sup>, which he bids them proclaim, would be held; *the house of the Lord*<sup>c</sup>, from which meat-offering and drink-offering were cut off, was before his eyes. Whether for alarm<sup>d</sup>, or for prayer<sup>e</sup>, he bids, *blow ye the trumpet in Zion.* *The city*<sup>f</sup>, which he sees the enemy approaching to beleaguer and enter, is Jerusalem. He addresses the *children of Zion*<sup>g</sup>; he reproaches Tyre, Zidon, and Philistia, with selling to the Greeks the *children of Zion and Jerusalem*<sup>h</sup>. God promises by him to *bring back the captivity of Judah and Jerusalem*<sup>i</sup>. Of Israel, in its separated existence, he takes no more notice, than if it were not. They may be included in the three places in which he uses the name; *Ye shall know that I am in the midst of Israel; I will plead for My people and My heritage, Israel; the Lord will be the strength of Israel*<sup>k</sup>; but, (as the context shews) only as included, together with Judah, in the one people of God. The promises

to Judah, Jerusalem, Zion, with which he closes his book, being simply prophetic, must, so far, remain the same, whomsoever he addressed. He foretells that those blessings were to issue from Zion, and that the Church was to be founded there. Yet the absence of any direct promise of the extension of those blessings to the ten tribes, (such as occur in Hosea and Amos) implies that he had no office in regard to them.

Although a prophet of Jerusalem, and calling, in the name of God, to a solemn and strict fast and supplication, he was no priest. He mentions the priests as a class to which he did not belong<sup>l</sup>, *the priests, the Lord's ministers; ye priests; ye ministers of the altar; ye ministers of my God*; *let the priests, the ministers of the Lord, weep between the porch and the altar, the place where they officiated.* He calls upon them to proclaim the fast, which he enjoined in the Name of God. *Sanctify ye a fast, call a solemn assembly*<sup>m</sup>, he says to those, whom he had just called to mourn, *ye priests, ye ministers of the altar.* As entrusted with a revelation from God, he had an authority superior to that of the priests. While using this, he interfered not with their own special office.

Joel must have completed his prophecy in its present form, before Amos collected his prophecies into one whole. For Amos takes as the key-note of his prophecy, words with which Joel almost closes his; *The Lord shall roar from Zion, and utter His voice from Jerusalem*<sup>n</sup>. Not only so, but Amos inserts at the end of his own prophecy some of Joel's closing words of promise. Amos thus identi-

<sup>a</sup> I. 13, 14.

<sup>b</sup> II. 15-17.

<sup>c</sup> I. 9.

<sup>d</sup> II. 1.

<sup>e</sup> II. 16.

<sup>f</sup> II. 9.

<sup>g</sup> II. 23.

<sup>h</sup> II. 4, 6.

<sup>i</sup> III. 1.

<sup>j</sup> II. 27, III. 2, 16.

<sup>l</sup> I. 9, 13, II. 17.  
<sup>m</sup> Joel III. 16.

fied his own prophecy with that of Joel. In the threatening with which he opens it, he retains each word of Joel, in the self-same order, although the words admit equally of several, different collocations, each of which would have had an emphasis of its own<sup>o</sup>. The symbolic blessing, which Amos takes from Joel at the close of his prophecy *the mountains shall drop with new wine*<sup>p</sup>, is found in these two prophets alone; and the language is the bolder and more peculiar, because the word *drop*<sup>q</sup> is used of dropping from above, not of flowing down. It seems as if the picture were, that the mountains of Judea, *the mountains*, instead of mist or vapor, should *distill* that which is the symbol of joy, *wine which maketh glad the heart of man*<sup>r</sup>. The ground why Amos, in this marked way, joined on his own book of prophecy to the book of Joel, must remain uncertain, since he did not explain it. It may have been, that, being called in an unusual way to the Prophetic office, he would in this way identify himself with the rest of those whom God called to it. A prophet, out of Judah but for Israel, Amos identified himself with the one prophet of Judah, whose prophecy was committed to writing. Certainly those first words of Amos, *The Lord shall roar from Zion, and utter His voice from Jerusalem*, pointed out to the ten tribes, that Zion and Jerusalem were the place which God had chosen to place His Name there, the visible centre of His government, whence proceeded His judgments and His revelation. Others have supposed that bad men thought that the evil which Joel had foretold would not come, and that the good may have looked anxiously for the fulfilment of God's promises; and that on that ground, Amos renewed, by way of *illusion*, both God's threats and promises, thereby impressing on men's minds, what Habakkuk says in plain terms<sup>s</sup>, *The vision is for the appointed time, and it hasteth to the end*<sup>t</sup>: *though it tarry, wait for it; for it will come, it will not tarry, or be behind-hand*<sup>u</sup>.

However this may have been, such marked renewal of threatenings and promises of Joel by Amos, attests two things; 1) that Joel's prophecy must, at the time when Amos wrote, have become part of Holy Scripture, and its authority must have been acknowledged; 2) that its authority must have been acknowledged by, and it must have been in circulation among, those to whom Amos prophesied; otherwise he would not have prefixed

וַיֹּאמֶר מֵצִין יְהוָה שָׁאֵן וְכִירוֹלֶם יְהִי קָלוֹן. Amos, since he opens his prophecy with these words, omits the 1 (and that alone,) with which Joel joins them on with what preceded.

<sup>o</sup> Joel iv. 18. יְמִפְּנֵי הַדָּרִים עַפְסָם. וְמִפְּנֵי הַהֶּרְמִים עַפְסָם.

<sup>p</sup> Ps. lxviii. 9; of "the fingers trickling," Cant. v.

to his book those words of Joel. For the whole force of the words, as employed by Amos, depends upon their being recognized by his hearers, as a renewal of the prophecy of Joel. Certainly bad men jeered at Amos, as though his threatenings would not be fulfilled<sup>v</sup>.

Since, then, Amos prophesied during the time, when Azariah and Jeroboam II. reigned together, the book of Joel must have been at that time written, and known in Israel also. Beyond this, the brief, although full, prophecy of Joel affords no clue as to its own date. Yet probably it was not far removed from that of Amos. For Amos, as well as Joel, speaks of the sin of Tyre and Zidon and of the Philistines in selling the children of Judah into captivity<sup>w</sup>. And since Amos speaks of this, as the crowning sin of both, it is perhaps likely that some signal instance of it had taken place, to which both prophets refer. To this, the fact that both prophets speak of the scourge of locusts and drought<sup>x</sup>, (if this were so) would not add any further evidence. For Joel was prophesying to Judah; Amos to Israel. The prophecy of Joel may indeed subordinately, although very subordinately at the most, include real locusts; and such locusts, if he meant to include them, could have been no local plague, and so could hardly have passed over Israel. But Amos does not speak of the ravages of the locusts, by which, in addition to drought, mildew, pestilence, God had, when he prophesied, recently chastened Israel, as distinguished above others which God had sent upon this land. There is nothing therefore to identify the locusts spoken of by Amos with those which Joel speaks of as an image of the terrible, successive, judgments of God. Rather Amos enumerates, one after the other, God's ordinary plagues in those countries, and says that all had failed in the object for which God sent them, the turning of His people to Himself.

Nor, again, does anything in Joel's own prophecy suggest any particular date, beyond what is already assigned through the relation which the book of Amos bears to his book. On the contrary, in correspondence, perhaps, with the wide extent of his prophecy, Joel says next to nothing of what was temporary or local. He mentions, incidentally, in one place the *drunkards*<sup>y</sup> of his people; yet in this case too, he speaks of the sin as especially affected and touched by the chastisement, not

5, 13; "the lips dropping honey," Cant. iv. 11, Prov. v. 3; then of speech.

<sup>w</sup> Ps. civ. 15. <sup>x</sup> Hab. ii. 3. <sup>y</sup> פְּנִיעָרִים.

<sup>z</sup> lit. breatheth, as we say "panteth," פְּנִיעָה.

<sup>אָזְזָרְן</sup>. <sup>בְּבָשָׂרְנ</sup>. <sup>v. 18, vi. 3, ix. 10.</sup>

<sup>z</sup> Jo. iii. 4-6. Am. i. 6, 9.

<sup>y</sup> "drought," Joel i. 17, 20, Am. iv. 7, 8; "locusts," Am. iv. 9. <sup>z</sup> i. 5.

of the chastisement, as brought upon the sinner or upon the sinful people by that sin. Beyond this one case, the Prophet names neither sins nor sinners among his own people. He foretells chastisement, and exhorts to repentance as the means of averting it, but does not specify any sins. His prophecy is one declaration of the displeasure of God against all sin, and of His judgments consequent thereon, one promise of pardon upon earnest repentance; and so, perhaps, what is individual has, for the most part been purposely suppressed.

The notices in the book of Joel, which have been employed to fix more precisely the date of the Prophet, relate 1) to the proclamation of the solemn assembly, which, it is supposed, would be enjoined thus authoritatively in a time when that injunction would be obeyed; 2) to the mention of certain nations, and the supposed omission of certain other nations, as enemies of Judah. Both arguments have been overstated and misstated.

1) The call to public humiliation implies, so far, times in which the king would not interfere to prevent it. But ordinarily, in Judah, even bad and irreligious kings did not interfere with extraordinary fasts in times of public distress. Jehoiakim did not; the king, who hesitated not to cut in shreds the roll of Jeremiah's prophecies when three or four columns or chapters had been read before him, and burnt it on the hearth by which he was sitting. The fast-day, upon which that roll had been read in the ears of all the people, was an extraordinary fast before the Lord, proclaimed to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem<sup>b</sup>. This fasting day was not their annual fast, the day of Atonement. For the day of Atonement was in the seventh month; this, Jeremiah tells us, was in the ninth month<sup>a</sup>. When such a king as Jehoiakim tolerated the appointment of an extraordinary fast, not for Jerusalem only, but for all the people who came from the cities of Judah, we may well think that no king of ordinary impiety would, in a time of such distress as Joel foretells, have interfered to hinder it. There were, at most, after Athaliah's death, two periods only of decided antagonism to God. The first was at the close of the reign of Joash, after the death of Johoada, when Joash with the princes gave himself to the idolatry of Ashtaroth and put to death Zechariah, the son of Jehoada, upon whom the Spirit of God came, and he foretold their destruction; Because ye have forsaken the Lord, He had also forsaken you<sup>d</sup>. The period after the murder of Zechariah was very short. As

the year came round, the Syrians came against them; and when they departed, his own servants slew him<sup>c</sup>. The only space, left uncertain, is the length of time, during which the idolatry lasted, before the murder of Zechariah. The second period, that in which Amaziah fell away to the idolatry of the Edomites, silenced the prophet of God, and was abandoned by him to his destruction<sup>f</sup>, was also brief, lasting probably some sixteen years.

2) The argument from the Prophet's mention of some enemies of God's people<sup>e</sup> and the supposed omission of other later enemies, rests partly on a wrong conception of prophecy, partly on wrong interpretation of the Prophet. On the assumption that the Prophets did not speak of nations as instruments of God's chastisements on His people, until they had risen above the political horizon of Judah, it has been inferred that Joel lived before the time when Assyria became an object of dread, because mentioning other enemies of God's people, he does not mention Assyria. The assumption, which originated in unbelief, is untrue in fact. Balaam prophesied the captivity through Assyria<sup>b</sup>, when Israel was entering on the promised land; he foretold also the destruction of Assyria or the great empire of the East through a power who should come from Europe<sup>c</sup>. The prophet Ahijah foretold to Jeroboam I, that the Lord would root up Israel out of the good land which He gave to their fathers, and would scatter them beyond the river<sup>d</sup>. Neither in temporal nor spiritual prophecy can we discern the rules, by which, at sundry times and in divers manners, God revealed Himself through the Prophets, so that we should be able to reduce to one strict method the manifold wisdom of God, and infer the age of a prophet from the tenor of the prophecy which God put into his mouth.

It is plain, moreover, from the text of Joel himself, that God had revealed to him, that other more formidable enemies than had yet invaded Judah would hereafter come against it, and that those enemies whom he speaks of, he mentions only, as specimens of hatred against God's people and of its punishment. There can really be no question, that by the Northern<sup>e</sup> army, he means the Assyrian. God foretells also by him the capture of Jerusalem, and the punishment of those who scattered Israel, My heritage, among the heathen, and divided My land<sup>f</sup>. Such words can only be understood of an entire removal of Judah, whereby others could come and take possession of his land. In connection with these great powers occurs the mention of Tyre, Sidon and Philistia, petty yet vexatious enemies, contrasted with the more powerful.

<sup>a</sup>Jer. xxxvi. 23.

<sup>b</sup>Ib. 9.

<sup>c</sup>Ib.

<sup>d</sup>2 Chron. xxiv. 17-21.

<sup>e</sup>Ib. 23, 25.

<sup>f</sup>Ib. xxv. 14-16, 23.

<sup>a</sup>Tyre, Zidon, Philistia, iii. 4; Egypt and Edom, iii. 19. <sup>b</sup>Nu. xxiv. 22. <sup>c</sup>Ib. 24. <sup>d</sup>I Kgs xiv. 15. <sup>e</sup>Ib. 20. <sup>f</sup>Ib. 2.

The very formula with which that mention is introduced, shews that they are named only incidentally and as instances of a class. *And also* <sup>a</sup>, what are ye to Me, O Tyre, and Zidon, and all the coasts of Philistia? The mighty nations were to come as lions, to lay waste; these, like jackals, made their own petty merchants gain. The mighty divided the land; these were plunderers and men-stealers. In both together, he declares that nothing, either great or small, should escape the righteous judgments of God. Neither shall might save the mighty, nor shall the petty malice of the lesser enemies of God be too small to be requited. But not only is there no proof that Joel means to enumerate all the nations who had hitherto infested Judah, but there is proof that he did not.

One only has been found to place Joel so early as the reign of Jehoshaphat. But in his reign, after the death of Ahab, (B. C. 897,) Moab and Ammon and with them others, a great multitude, invaded Judah. Since then it is tacitly admitted, that the absence of the mention of Moab and Ammon does not imply that Joel prophesied before their invasion (B. C. 897,) neither is the non-mention of the invasion of the Syrians any argument that he lived before the end of the reign of Jehoash (B. C. 840). Further, not the mere invasion of Judah, but the motives of the invasion or cruelty evinced in it, drew down the judgments of God. The invasion of Hazael was directed not against Judah, but against Gath <sup>b</sup>. But a small company of men <sup>c</sup> went up against Jerusalem; and the Lord delivered a very great company into their hand, because they had forsaken the Lord God of their fathers. They executed, we are told, judgment against Joash. Nor does it appear, that they, like the Assyrians, exceeded the commission for which God employed them. They destroyed all the princes of the people from among the people, the princes who had seduced Joash to idolatry and were the authors of the murder of Zechariah. They conspired against him, and stoned him (Zechariah) with stones at the commandment of the king. Amos mentions, as the last ground of God's sentence against Damascus, not this incursion, but the cruelty of Hazael to Gilead <sup>d</sup>. The religious aspect of the single invasion of Judah by this band of Syrians was very different from the perpetual hostility of the Philistines, or the malicious cupidity of the Phoenicians.

Still less intelligible is the assertion, that Joel would not have foretold any punishment

<sup>a</sup> בְּנֵי iv. 4 Heb.; iii. 4 Eng.

<sup>b</sup> 2 Chron. xx. 1, 2.

<sup>c</sup> 2 Chron. xxiv. 24.

<sup>d</sup> Ib. 21. ¶ 3.

<sup>e</sup> 2 Kgs xiv. 22. 2 Chron. xxvi. 2.

<sup>f</sup> 2 Chron. xxviii. 17.

<sup>g</sup> See S. Aug. de Civ. Dei i. 1.

<sup>g</sup> 2 Kgs xli. 17.

<sup>h</sup> Ib. 23; add 17, 18.

<sup>i</sup> 1. 12.

<sup>j</sup> 1. 12.

<sup>k</sup> 1. 12.

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<sup>m</sup> 1. 12.

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<sup>bb</sup> 1. 12.

which he describes the coming judgment more fully, speaks of it, as coming<sup>a</sup>, and, when, he has pictured it as just ready to break upon them, and God, as giving the command to the great camp assembled to fulfill His word<sup>b</sup>, he calls them, in God's name, yet more earnestly to repentance<sup>c</sup>, and promises, upon that repentance, plenary forgiveness and the restoration of everything which God had withdrawn from them<sup>d</sup>. These promises culminate in the first Coming of Christ, the outpouring of the Spirit upon all flesh, and the enlarged gift of prophecy at the same time among the sons and daughters of Judah<sup>e</sup>. Upon these mercies to His own people, follow the judgments upon His and their enemies, reaching on to the second Coming of our Lord.

An attempt has been made to sever the prophecy into two discourses, of which the first is to end at c. ii. 17, the second is to comprise the remainder of the book<sup>f</sup>. That scheme severs what is closely united, God's call to prayer and His promise that He will answer it. According to this severance of the prophecy, the first portion is to contain the exhortation on the part of God, without any promise; the second is to contain an historical relation that God answered, without saying what He answered. The notion was grounded on unbelief, that God absolutely foretold, that He would, beyond the way of nature, bring, what He would, upon repentance, as certainly remove. It is rested on a mere error in grammar<sup>g</sup>. The grammatical form was probably chosen, in order to express how instantaneously God would hearken to real repentance, that the Lord is jealous for His land. The words of prayer should not yet have escaped their lips, when God answered. As He says, "And it shall be, before they shall call, I will answer; while they are yet speaking, I will hear. Man has to make up his mind on a petition; with God, hearing and answering are one.

The judgments upon God's people, described in the two first chapters of Joel, cannot be limited to a season of drought and a visitation of locusts, whether one or more. i) The prophet includes all which he foretells, in one statement, which, both from its form and its preternatural character, has the appearance of a proverbial saying<sup>h</sup>. It does

stand, as a summary. For he draws the attention of all to this<sup>i</sup>; *Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days?* &c. He appeals to the aged, whether they had heard the like, and bids all transmit it to their posterity<sup>j</sup>. The summary is given in a very measured form, in three divisions, each consisting of four words, and the four words standing, in each, in the same order<sup>k</sup>. The first and third words of the four are the same in each; and the fourth of the first and second, four become the second of the second and third four, respectively. Next to Hebrew, its force can best be seen in Latin;

Residuum eruca comedit locusta;  
Residuumque locusta comedit bruchus;  
Residuumque bruchi comedit exesor.

The structure of the words resembles God's words to Elijah<sup>l</sup>, whose measured rhythm and precise order of words may again be best, because most concisely, exhibited in Latin. Each division contains five words in the same order; and here, the first, second, and fourth words of each five remain the same, and the Proper name which is the fifth in the first five becomes the third in the second five.

Profigum gladii Hazaels occidet Jehu;  
Profigumque gladii Jehu occidet Elisha.

In this case, we see that the form is proverbial, because the slaying by Elisha is different in kind from the slaying by Jehu and Hazael, and is the same of which God speaks by Hosea<sup>m</sup>, *I hewed them by the Prophets; I slew them by the words of my mouth.* But so also is it with regard to the locust. Except by miracle, what the Prophet here describes, would not happen. He foretells, not only that a scourge should come, unknown in degree and number, before or afterward, in Palestine, but that four sorts of locusts should come successively, the latter destroying what the former left. Now this is not God's ordinary way in bringing this scourge. In His ordinary Providence different sorts of locusts do not succeed one another. Nor would it be any increase of the infliction, anything to record or forewarn of. At times, by a very rare chastisement, God has brought successive flights of the same insect from the same common birthplace; and generally, where the female locusts deposit their eggs and die,

<sup>a</sup> ii. 2-10.

<sup>b</sup> ii. 18-27.

<sup>c</sup> ii. 11.

<sup>d</sup> ii. 28, 29.

<sup>e</sup> ii. 12-17.

<sup>f</sup> Ewald, p. 65.

<sup>g</sup> Forms, like **לְעָזָב**, **לְעָזָבָה** are only used of the

past, when a past has been already expressed or implied, as, in English, we may use a present in vivid description, in which the mind, as it were, accompanies and sees the action, although past. The past having once been expressed, we might say "and he goes" &c. without ambiguity. But the form being relative, it must be understood of the same time, as that which has preceded. Here the time, which has preceded, is future. So also then is the word. The same form is used of the future,

Hor. viii. 10, Am. ix. 5, Is. ix. 5, 10, 13. Hæv. Einl. II. 972.

<sup>i</sup> Isa. lxx. 24.

<sup>j</sup> i. 4.

<sup>k</sup> i. 2.

<sup>l</sup> i. 3.

יתְרַדְגּוּם אֶכְלָהָרְבָה

וַיְתַרְדְּרַבְכָה אֶכְלָהָרְלָק

וַיְתַרְדְּרַבְכָה אֶכְלָהָחַטְלָ

<sup>m</sup> 1 Kgs. xix. 17.

הַנְמַלְטָ מְחַרְבָּ וְהַאֲלָיָתָ יְמִיתָ יְהֹוָה

וְהַנְמַלְטָ מְחַרְבָּ יְהֹוָה יְמִיתָ אֶלְישָׁע

unless a moist winter or man's forethought destroy the eggs, the brood which issues from them in the next spring, being as voracious as the full grown locusts, but crawling through the land, does, in that immediate neighborhood, destroy the produce of the second year, more fatally than the parent had that of the preceding. This however is, at most, the ravage of two stages of the same insect, not four successive scourges, the three last destroying what the former had spared. What the Prophet predicted, if taken literally, was altogether out of the order of nature, and yet its literal fulfillment has not the character of a miracle; for it adds nothing to the intensity of what is predicted. The form of his prediction is proverbial; and this coincides with the other indications that the Prophet did not intend to speak of mere locusts.

1) In order to bring down this summary of the Prophet to the level of an ordinary event in God's ordinary Providence, a theory has been invented, that he is not here speaking of different sorts of locusts, but of the same locust in different stages of its growth, from the time when it leaves the egg, until it attains its full development and its wings. According to the inventor of this theory<sup>1</sup>, the first, the *gazam* (the *palmer-worm* of our version) was to be the migratory locust, which visits Palestine (it was said) chiefly in Autumn; the second, *arbeh*, (the ordinary name of the locust) was to stand for the young locust, as it first creeps out of the shell; the *yelk* (translated *cankerworm*) was to be the locust, in what was supposed to be the third stage of development; the *chasil* (translated *caterpillar*) was to be the full-grown locust. According to this form of the theory, the *gazam* was to be the same as the *chasil*, the first as the last; and two of the most special names of the locust, *gazam* and *chasil*, were, without any distinction, to be ascribed to the full-grown locust, of one and the same species. For, according to the theory, the *gazam* was to be the full-grown locust which arrived by flight and deposited its eggs; the *arbeh*, *yelk*, *chasil*, were to be three chief stages of development of the locusts which left those eggs. So that the *chasil*, although not the same individual, was to be exactly the same insect as the *gazam*, and at the same stage of existence, the full-grown locust, the *gryllus migratorius* with wings. But while these two, more special,

names were appropriated to the self-same species of locust, in the same, its full-grown stage (which in itself is unlikely, when they are thus distinguished from each other) one of the two names which remained to describe (as was supposed) the earlier, (so to speak) infantine or childish<sup>2</sup> stages of its development, *arbeh*, is the most general name of locust. This was much as if, when we wished to speak of a "colt" as such, we were to call it "horse," or were to use the word "cow" to designate a "calf." For, according to this theory, Joel, wishing to mark that he was speaking of the pupa, just emerged from the egg, called it "arbeh," the most common name of the locust tribe.

This theory then was tacitly modified<sup>3</sup>. In the second form of the theory, which is more likely to be introduced among us, *gazam* was to be the locust in its first stage; *arbeh* was to be the second, instead of the first; *yelk* was to be the last but one; *chasil* was, as before, to be the full-grown locust. This theory escaped one difficulty, that of making the *gazam* and *chasil* full-grown locusts of the same species. It added another. The three moultings which it assumes to be represented by the *arbeh*, *yelk*, and *gazam*, correspond neither with the actual moults of the locust, nor with those which strike the eye. Some observers have noticed four moultings of the locust, after it had left the egg<sup>4</sup>. Some write, as if there were yet more<sup>5</sup>. But of marked changes which the eye of the observer can discern, there are two only, that by which it passes from the larva state into the pupa, and that by which it passes from the pupa to the full-grown locust. The three names, arbitrarily adapted to the natural history of the locust, correspond neither with the four actual, nor with the two noticeable changes.

But even these terms larva and pupa, if taken in their popular sense, would give a wrong idea of the moults of the locust. The changes with which we are familiar under these names, take place in the locust, before it leaves the egg<sup>6</sup>. "The pupæ are equally capable of eating and moving with the larvæ, which they resemble except in having rudiments of wings or of wings and elytra;" having in fact "complete wings, only folded up longitudinally and transversely, and inclosed in membranous cases." "The pupæ of the orthoptera" [to which the locust belongs] "resemble the perfect insect, both as to shape and the organs for taking their food,

<sup>1</sup> Credner on Joel i. 4. p. 102. followed by Scholz only.

<sup>2</sup> The expression of Van der Hoven, Handbook of Zoology i. 273, to convey the idea of growth, rather than of change.

<sup>3</sup> Gesenius (Thesaur. p. 1257. v. גָזָם) tacitly corrects Credner. Maurer, Ewald, Umbreit, follow Gesenius; yet Ewald thinks that the *gazam*, *yelk*, *chasil*, need not belong to the proper locust tribe *arbeh*, (which is in fact an abandonment of the theory).

<sup>4</sup> Thomson, The Land and the book, ii. p. 104. Rosel Insecten Belustigungen T. II. Heuschrecken § 7. 8. pp. 69, 70. Van der Hoven. i. 4.

<sup>5</sup> "Après plusieurs mues." Nouveau Dictionnaire d'hist. naturel. 1817. viii. 446. The Encyclopédie Méthodique v. 7. Crique (Ib. p. 700) says that the number was not ascertained.

<sup>6</sup> Owen Invertebrate Lect. 18. pp. 424, 435. 6.

<sup>7</sup> See Spence and Kirby, Introd. to Entomol. iii. 240. L. Van der Hoven, I. p. 273.

except in not having their wings and elytra fully developed."

These changes regard only its outward form, not its habits. Its voracity begins almost as soon as it has left the egg. The first change takes place "a few days<sup>4</sup>" after they are first in motion. "They fast, for a short time<sup>4</sup>," before each change. But the creature continues, throughout, the same living, devouring, thing<sup>5</sup>. From the first, "creeping and jumping in the same general direction, they begin their destructive march<sup>4</sup>." The change, when it is made, takes place "in seven or eight minutes" by the creature disengaging itself from its former outward skin<sup>6</sup>. All the changes are often completed in six weeks. In the Ukraine, six weeks after it has left the egg, it has wings and flies away<sup>7</sup>. In the warmer climate of Palestine, the change would be yet more rapid. "They attain their natural size," Niebuhr says of those in Mosul<sup>8</sup>, "with astonishing rapidity." "Tis three weeks," says Le Bruyn<sup>9</sup>, "before they can use their wings."

But 2) the Prophet is not writing on "natural history," nor noticing distinctions observable only on minute inspection. He is foretelling God's judgments. But, as all relate, who have described the ravages of locusts, there are not three, four or five, but two stages only, in which its ravages are at all distinct, the unwinged and the winged state.

3) Probably, only in a country which was the birthplace of locusts, and where consequently they would, in all the stages of their existence, be, year by year, before the eyes of the people, would those stages be marked by different names. Arabia was one such birthplace, and the Arabs, living a wild life of nature, have invented, probably beyond any other nation, words with very special physical meanings. The Arabs, who have above fifty names for different locusts, or locusts under different circumstances, as they distinguished the sexes of the locust by different names, so they did three of its ages. "When it came forth out of its egg, it was called *doba*; when its wings appeared and

grew, it was called *ghaughā*; and this, when they jostled one another; and when their colors appeared, the males becoming yellow, the females black, then they were called *jerad*." This is no scientific description; for the wings of the locust are not visible, until after the last moult. But in the language of other countries, where this plague was not domestic, these different stages of the existence of the locust are not marked by a special name. The Syrians added an epithet "the flying," "the creeping," but designated by the "creeping" the *chasil* as well as the *yelek*<sup>10</sup>, which last the Chaldees render by (*parecha*) "the flying." In Joel where they had to designate the four kinds of locusts together, they were obliged, like our own version, in one case to substitute the name of another destructive insect; in another, they use the name of a different kind of locust, the *tsartsuro*, or *tsartzero*, the Syrian and Arabic way of pronouncing the Hebrew *tselatsal*<sup>11</sup>. In Greek the *Bροῦχος* and *Ἄττελαβος* have been thought to be two stages of the unwinged, and so unperfected, locusts. But S. Cyril<sup>12</sup> and Theodoret<sup>13</sup> speak of the *Bροῦχος* as having wings; Aristotle<sup>14</sup> and Plutarch<sup>15</sup> speak of the eggs of the *Ἄττελαβος*.

4) The Prophet is speaking of successive ravagers, each devouring what the former left. If the theory of these writers was correct, the order in which he names them, would be the order of their development. But in the order of their development, they never destroy what they left in their former stages. From the time when they begin to move, they march right onward "creeping and jumping, all in the same general direction<sup>16</sup>." This march never stops. They creep on, eating as they creep, in the same tract of country, not in the same spot. You could not say of creatures (were we afflicted with such,) who crawled for six weeks, devouring, over two counties of England, that in their later stage they devoured what in their former they left. We should speak of the plague "spreading" over two counties. We could not use the Prophet's description, for it would not be true. This mere march, however destructive in its course, does not correspond

<sup>4</sup> Thomson, l. c. "No sooner were any of them hatched, than they immediately collected themselves together, each of them forming a compact body of several hundred yards in square, which, marching afterwards directly forward, climbed over trees, walls and houses, eat up every plant in their way, and let nothing escape them." Shaw, Travels p. 257.

<sup>5</sup> "This is a character of the whole of the hemiptera and orthoptera. The development is attended with no loss of activity or diminution of voracity." Owen, p. 423. "The whole life of the orthopteron insect from the exclusion [from the egg] to flight, may be called an active nymphhood." Ib. 436.

<sup>6</sup> Shaw, Ib. He is speaking of the last and chief change to the winged state.

<sup>7</sup> About mid-April "they hatch and leap all about,

being six weeks before they can fly," de Beauplan, Ukraine, in Churchill's Voyages i. 600.

<sup>8</sup> Descr. de l' Arab. p. 140.

<sup>17</sup> Travels, p. 179.

<sup>9</sup> Demiri, quoted by Bochart. iv. 1.

<sup>10</sup> In Joel 1. 2, II. 25, the Syriac renders the *arbeh*, *kamto porche* (the flying locust), and the *yelek*, *kamto dochelo*, (the creeping locust). In 1 Kgs viii. 37 and 2 Chron. vi. 23, it renders *chasil* by *dochelo*, *creeping*. In Ps. lxxviii. 46, it renders *chasil* by *kamto*, *locust*, and *arbeh*, by *dochelo*, *creep*. In Ps. cv. 34, it renders *arbeh*, by *kamto* only [as also in 2 Chron. vi.] and *yelek* again by *dochelo*.

<sup>11</sup> by *bybly* Dent. xxviii. 42.

<sup>12</sup> in Nah. iii. 16, quoted by Bochart, iii. 262.

<sup>13</sup> Hist. Anim. v. 20. Ib. <sup>14</sup> do Isid. ib.

<sup>15</sup> Thomson, l. c.

<sup>16</sup> by *bybly* Dent. xxviii. 42.

with the Prophet's words. The Prophet then must mean something else. When the locust becomes winged it flies away, to ravage other countries. So far from destroying what, in its former condition, it left, its ravages in that country are at an end. Had it been ever so true, that these four names, *gazam*, *arbeh*, *yelek*, *chasil*, designated four stages of being of one locust, of which stages *gazam* was the first, *chasil* the last, then to suit this theory, it should have been said, that *gazam*, the young locust, devoured what the *chasil*, by the hypothesis the full-grown locust, left, not the reverse, as it stands in the Prophet. For the young, when hatched, do destroy in the same place which their parents visited, when they deposited their eggs; but the grown locust does not devastate the country which he wasted before he had wings. So then, in truth, had the Prophet meant this, he would have spoken of two creatures, not of four; and of those two he would have spoken in a different order from that of this hypothesis.

5) Palestine not being an ordinary breeding place of the locusts, the locust arrives there by flight. Accordingly, on this ground also, the first mentioned would be the winged, not the crawling, locust. 6) The use of these names of the locust, elsewhere in Holy Scripture, contradicts the theory, that they designate different stages of growth, of the same creature. a) The *arbeh* is itself one of the four kinds of locust, allowed to be eaten, having subordinate species. *The locust (arbeh) after his kind, and the bald locust (sol'am the devourer) after his kind, and the beetle (chargol, lit. the springer) after his kind, and the grasshopper (chagub, perhaps, the overshadower) after his kind.* It is to the last degree unlikely, that the name *arbeh*, which is the generic name of the most common sort of the winged locust, should be given to one imperfect, unwinged, stage of one species of locust.

b) The creeping, unwinged, insect, which has just come forth from the ground, would more probably be called by yet another name for "locust," *gob*, *gobui*, "the creeper," than by that of *gazam*. But though such is probably the etymology of *gob*, probably it too is winged<sup>1</sup>.

c) Some of these creatures here mentioned by Joel are named together in Holy Scripture as distinct and winged. The *arbeh* and *chasil*, are mentioned together<sup>2</sup>; as are also the *arbeh* and the *yelek*<sup>3</sup>. The *arbeh*, the *yelek*, and the *chasil*, are all together mentioned in regard to the plague of Egypt<sup>4</sup>, and all consequently, as winged, since they

were brought by the wind. The prophet Nahum also speaks of the *yelek*, a "spoiling and fleeing away". According to the theory, the *yelek*, as well as the *arbeh*, ought to be unwinged.

Nor, again, can it be said, that the names are merely poetic names of the locust. It is true that *arbeh*, the common name of the locust, is taken from its number; the rest, *gazam*, *yelek*, *chasil*, are descriptive of the voracity of that tribe. But both the *arbeh* and the *chasil* occur together in the historical and so in prose books. We know of ninety sorts of locusts<sup>5</sup>, and they are distinguished from one another by some epithet. It would plainly be gratuitous to assume that the Hebrew names, although epithets, describe only the genus in its largest sense, and are not names of species. If moreover these names were used of the same identical race, not of different species in it, the saying would the more have the character of a proverb. We could not say, for instance, "what the horse left, the steed devoured," except in some proverbial meaning.

This furnishes a certain probability that the Prophet means something more under the locust, than the creature itself, although this in itself too is a great scourge of God.

ii. In the course of the description itself, the Prophet gives hints, that he means, under the locust, a judgment far greater, an enemy far mightier, than the locust. These hints have been put together most fully, and supported in detail by Hengstenberg<sup>6</sup>, so that here they are but re-arranged.

1) Joel calls the scourge, whom he describes, the *Northern* or *Northman*. But whereas the Assyrian invaders of Palestine did pour into it from the North, the locust, almost always, by a sort of law of their being, make their inroads there from their birth-place in the south<sup>7</sup>.

2) The Prophet directs the priests to pray, *O Lord give not Thine heritage to reproach, that the heathen should rule over them*<sup>8</sup>. But there is plainly no connection between the desolation caused by locusts, and the people being given over to a heathen conqueror.

3) The Prophet speaks of, or alludes to, the agent, as one responsible. It is not likely that, of an irrational scourge of God, the Prophet would have assigned as a ground of its destruction, *he hath magnified to do*<sup>9</sup>; words used of human pride which exceeds the measure appointed to it by God. On the other hand, when God says, *a nation is come up upon My land*<sup>10</sup> *then will the Lord be jealous for His land*<sup>11</sup>, the words belong rather to a heathen invader of God's land, who

<sup>1</sup> Lev. xi. 22.

<sup>2</sup> Nah. iii. 17.

<sup>3</sup> 1 Kings viii. 37, 2 Chr. vi. 28, Ps. lxxviii. 46.

<sup>4</sup> Nah. iii. 16, 17, Ps. cv. 34.

<sup>5</sup> Ps. l. c. <sup>6</sup> iii. 16.

<sup>7</sup> Encyclopédie Méthodique Hist. Nat. Insectes, T.

<sup>8</sup> vi. v. Crijquet pp. 209-33. <sup>9</sup> Christol. III. 352-58. ed. 2.

<sup>10</sup> See on II. 26, p. 123.

<sup>11</sup> II. 17.

<sup>11</sup> See on II. 20, p. 124.

<sup>12</sup> II. 6.

<sup>12</sup> II. 18.

disputed with His people the possession of the land which He had given them, than to an insect, which was simply carried, without volition of its own, by the wind. With this, falls in the use of the title *people, goi*<sup>4</sup>, used often of heathen, not (as is 'am', of irrational creatures.

4) After the summary which mentions simply different kinds of locusts, the prophet speaks of *fire, flame, drought*, which shew that he means something beyond that plague.

5) The imagery, even where it has some correspondence with what is known of locusts, goes beyond any mere plague of locusts. a) People are terrified at their approach; but Joel says not *people*, but *peoples*<sup>5</sup>, nations. It was a scourge then, like those great conquering Empires, whom God made *the hammer of the whole earth*<sup>6</sup>. b) The locusts darken the air as they come; but the darkening of the sun and moon, the withdrawing of the shining of the stars<sup>7</sup> (which together are incompatible) are far beyond this, and are symbols elsewhere of the trembling of all things before the revelation of the wrath of God.<sup>8</sup> c) Locusts enter towns and are troublesome to their inhabitants<sup>9</sup>; but the fields are the scenes of their desolation, in towns they are destroyed<sup>10</sup>. These in Joel are represented as taking *the city, Jerusalem*<sup>11</sup>, symbols of countless hosts, but as mere locusts, harmless.

6) The effects of the scourge are such as do not result from mere locusts. a) The quantity used for the *meat-offering and drink-offering*<sup>12</sup> was so small, that even a famine could not occasion their disuse. They were continued even in the last dreadful siege of Jerusalem. Not materials for sacrifice, but sacrificers were wanting<sup>13</sup>. b) God says, *I will restore the years which the locust hath eaten*<sup>14</sup>. But the locust, being a passing scourge, did not destroy the fruits of several years, only of that one year. c) The *beasts of the field* are bidden to rejoice, because the tree beareth her fruit<sup>15</sup>. This must be metaphor, for the trees are not food for cattle. d) The scourge is spoken of as greater than any which they or their fathers knew of, and as one to be ever remembered<sup>16</sup>; but Israel had many worse scourges than any plague of locusts, however severe. God had taught them by David, It is better to fall into the hands of God, than into the hands of men.

7) The destruction of this scourge of God is described in a way, taken doubtless in its details from the destruction of locusts, yet, as a whole, physically impossible in a literal sense<sup>17</sup>.

8) The Day of the Lord, of which he speaks,

is identical with the scourge which he describes, but is far beyond any plague of locusts. It includes the captivity of Judah<sup>18</sup>, the division of their land<sup>19</sup>, its possession by strangers, since it is promised that these are *no more to pass through her*<sup>20</sup>. It is a day of utter destruction, such as the Almighty alone can inflict. *It shall come like a mighty destruction from the Almighty*<sup>21</sup>.

Attempts have been made to meet some of these arguments; but these attempts for the most part only illustrate the strength of the arguments, which they try to remove.

1) *Northern* has been taken in its natural sense, and it has been asserted, contrary to the fact, that locusts did come from the North into Palestine<sup>22</sup>; or it has been said<sup>23</sup>, that the locusts were first driven from their birthplace in Arabia Deserta through Palestine to the North, and then brought back again into Palestine from the North; or that *Northern* meant that part of the whole body of locusts which occupied the Northern parts of Palestine<sup>24</sup>, Judea lying to the extreme south.

But an incidental flight of locusts, which should have entered Palestine from the North, (which they are not recorded to have done) would not have been called "*the Northern*." The object of such a name would be to describe the locale of those spoken of, not a mere accident or anomaly. Still less, if this ever happened, (of which there is no proof) would a swarm of locusts be so called, which had first come from the South. The regularity, with which the winds blow in Palestine, makes such a bringing back of the locusts altogether improbable. The South wind blows chiefly in March; the East wind in Summer, the North wind mostly about the Autumnal equinox. But neither would a body so blown to and fro, be the fearful scourge predicted by the Prophet, nor would it have been called *the Northern*. The *i* of the word *tsaphoni*, like our *ern* in *Northern*, designates that which is spoken of, not as coming incidentally from the North, but as having an habitual relation to the North. A flight of locusts driven back, contrary to continual experience, from the North, would not have been designated as *the Northern*, any more than a Highlander who passes some time in the Highlands would be called a Highlander, or a Highlander, passing into the South, would be called a "Southron." With regard to the third explanation, Joel was especially a prophet of Judah. The supposition that, in predicting the destruction of the locusts, he spoke of the Northern not of the Southern portion of them,

<sup>4</sup> י. i. 6.      <sup>5</sup> בְּיַהֲרֵב.      <sup>6</sup> I. 19, 20.      <sup>7</sup> II. 6.  
<sup>8</sup> Jer. i. 23.      <sup>9</sup> I. ii. 10.      <sup>10</sup> Ia. xiii. 10.  
<sup>11</sup> See on II. 9, p. 117.  
<sup>12</sup> Niebuhr, Descr. de l' Arabie, p. 149.  
<sup>13</sup> Hengst. from Jos. B. J. 6, 2, 1.

<sup>14</sup> II. 22.      <sup>15</sup> I. 2, 3, ii. 2.      <sup>16</sup> See on II. 20.  
<sup>15</sup> iii. 1.      <sup>16</sup> iii. 2.      <sup>17</sup> iii. 17.      <sup>18</sup> i. 15.  
<sup>17</sup> Athen Ezra, Kimchi, followed by Lightfoot, Chron. V. T. I. 04. Cast. Scholz.      <sup>19</sup> Credner.  
<sup>18</sup> Bochart (Hieroz. P. ii. L. iv. c. 5.), Lively.

implies that he promised on the part of God, as the reward of the humiliation of Judah, that God would remove this scourge from the separated kingdom of the ten tribes, without any promise as to that part which immediately concerned themselves. Manifestly also, *the Northern* does not, by itself, express the Northern part of a whole.

It is almost incredible that some have understood by *the Northern*, those driven toward the North, and so those actually in the South<sup>1</sup>; and *I will remove far from you the Northern*, "I will remove far from you who are in the South, the locusts who have come to you from the South, whom I will drive to the North."

2) Instances have been brought from other lands, to which locusts have come from the North. This answer wholly misstates the point at issue. The question is not as to the direction which locusts take, in other countries, whether God sends them, but as to the quarter from which they enter Judea. The direction which they take, varies in different countries, but is on one and the same principle. It is said by one observer, that they have power to fly against the wind<sup>2</sup>. Yet this probably is said only of light airs, when they are circling round in preparation for their flight. For the most part, they are carried by the prevailing wind, sometimes, if God so wills, to their own destruction, but, mostly, to other countries as a scourge. "When they can fly, they go," relates Beauplan<sup>3</sup> of those bred in the Ukraine, "wherever the wind carries them. If the North-east wind prevails, when they first take flight, it carries them all into the Black Sea; but if the wind blows from any other quarter, they go into some other country, to do mischief." Lichtenstein writes<sup>4</sup>, "They never deviate from the straight line, so long as the same wind blows." Niebuhr says, "I saw in Cairo a yet more terrible cloud of locusts, which came by a South-west wind and so from the desert of Libya." "In the night of Nov. 10, 1762, a great cloud passed over Jidda with a West wind, consequently over the Arabian gulf which is very broad here." Of two flights in India which Forbes witnessed, he relates<sup>5</sup>, "Each of these flights were brought by an East wind; they took a Westerly direction, and, without settling in the country, probably perished in the gulf of Cambay." Dr. Thomson who had spent 25 years in the Holy Land, says in illustration of

David's words, "I am tossed up and down like the locust," "This refers to the flying locust. I have had frequent opportunities to notice, how these squadrons are tossed up and down, and whirled round and round by the ever-varying currents of the mountain winds." Morier says, "The South-east wind constantly brought with it innumerable flights of locusts," but also "a fresh wind from the South-west which had brought them, so completely drove them forward that not a vestige of them was to be seen two hours afterward." These were different kinds of locusts, the first "at Bushire," having "legs and body of a light yellow and wings spotted brown"<sup>6</sup>; the second at Shiraz (which "the Persians said came from the Germesir,") being "larger and red."

The breeding country for the locust in South-western Asia, is the great desert of Arabia reaching to the Persian gulf. From this, at God's command, the East wind brought the locust<sup>7</sup> to Egypt. They are often carried by a West or South-west wind into Persia. "I have often in spring," relates Joseph de S. Angelo<sup>8</sup>, "seen the sun darkened by very thick clouds (so to say) of locusts, which cross the sea from the deserts of Arabia far into Persia." In Western Arabia, Burckhard<sup>9</sup> writes, "the locusts are known to come invariably from the East," i.e. from the same deserts. The South wind carries them to the different countries Northward. This is so general, that Hasselquist wrote; "The locusts appear to be directed—in a direct meridian line by keeping nearly from South to North, turning very little either to the East or West. They come from the deserts of Arabia, take their course on through Palestine, Syria, Caramania, Natolia, go sometimes through Bithynia. They never turn from their course, for example, to the West, wherefore Egypt is not visited by them, though so near their usual tract. Neither do they turn to the East, for I never heard that Mesopotamia or the confines of the Euphrates are ravaged by them." And Volney reports, as the common observation of the natives<sup>10</sup>; "The inhabitants of Syria remarked that the locusts only came after over-mild winters, and that they always came from the deserts of Arabia." Whence S. Jerome, himself an inhabitant of Palestine, regarded this mention of the North as an indication that the prophet intended us to understand under the name of locusta, the

<sup>1</sup> Jun. Trem. Justi.

<sup>2</sup> "They fly high and quick, even against the wind, or in circles; but often so low, that one, riding through them, can see nothing before him, and is often hit in the face." Schilatter, Bruchstücke aus einigen Reisen nach d. südl. Russland, p. 321.

<sup>3</sup> Description of Ukraine in Churchill's voyages, I. 281.

<sup>4</sup> Travels in S. Africa, c. xlvi. p. 251.

<sup>5</sup> Descri. de l' Arabic, p. 148.

<sup>6</sup> Ib. p. 149. Of the other flights, which Niebuhr mentions, he does not specify whether they came with or without wind. Ib.

<sup>7</sup> ii. 273, 4.

<sup>8</sup> Ps. cix. 23.

<sup>9</sup> The Land and the Book, T. ii. 106.

<sup>10</sup> 2d Journey, p. 43.

<sup>11</sup> Ib. 98. <sup>12</sup> Ex. x. 13.

<sup>13</sup> Gazoph. Pers. v. Locusta, quoted by Ludolf Comm. in Hist. Eth. pp. 175, 6.

<sup>14</sup> Notes, ii. 90.

<sup>15</sup> Travels, pp. 446, 7.

<sup>16</sup> Voyages en Syrie, I. 277, 8.

great Conquerors who did invade Palestine from the North. "According to the letter, the South wind, rather than the North, hath been wont to bring the flocks of locusts, i. e. they come not from the cold but from the heat. But since he was speaking of the Assyrians, under the image of locusts, therefore he inserted the mention of the North, that we may understand, not the actual locust, which hath been wont to come from the South, but under the locust, the Assyrians and Chaldees."

On the same ground, that the locusts came to Palestine from the South, they were brought from Tartary, (the breeding-place of the locust thence called the Tartarian locust) by an East or South-east wind to the Ukraine. "They generally come [to the Ukraine] from toward Tartary, which happens in a dry spring; for Tartary and the countries East of it, as Circassia, Bazaar and Mingrelia, are seldom free from them. The vermin being driven by an East or South-east wind come into the Ukraine." To the coasts of Barbary or to Italy for the same reason they come from the South; to Upper Egypt from Arabia; and to Nubia from the North<sup>1</sup>; viz. from Upper Egypt. "In the summer of 1778," Chenier says of Mauritania<sup>2</sup>, "there were seen, coming from the South, clouds of locusts which darkened the sun. Strabo states, that, 'the strong S. W. or W. winds of the vernal equinox drive them together into the country of Acriophagi.' To the Cape of Good Hope they come from the North, whence alone they could come<sup>3</sup>; to Senegal they come with the wind from the East<sup>4</sup>. "They infest Italy," Pliny says<sup>5</sup>, "chiefly from Africa;" whence of course, they come to Spain also<sup>6</sup>. Shaw writes of those in Barbary<sup>7</sup>; "Their first appearance was toward the latter end of March, the wind having been for some time South-easterly." "As the direction of the marches and flight of them both," [i. e. both of the young brood and their parents, their "marches" before they had wings, and their "flight" afterward] "was always to the Northward, it is probable that they perished in the sea."

All this, however, illustrates the one rule of their flight, that they come with the wind from their birthplace to other lands. On the same ground that they come to Italy or Barbary from the South, to the Ukraine or Arabia Felix from the East, to Persia from the South or South-west, to Nubia or to the Cape, or Constantinople sometimes, from the North,

<sup>1</sup> in Joel ii. 20.

<sup>2</sup> Beauplan, Ib. i. 500.

<sup>3</sup> Burckhardt, Notes, ii. 89, 90.

<sup>4</sup> Sur les Maures, III. 495.

<sup>5</sup> xvi. 4. 12. Kr.

<sup>6</sup> Sparrmann, p. 366. <sup>7</sup> Adanson, Voyage, p. 88.

<sup>8</sup> Hist. Nat. xi. 35. Liv. xlii. 10.

<sup>9</sup> Asso y del Rio, von der Houschrecken, ed. Tychsen.

they came to Judea from the South. The word "Northern" describes the habitual character of the army here spoken of. Such was the character of the Assyrian or Chaldean conquerors, who are described oftentimes, in Holy Scripture, as coming "out of the North," and such was not the character of the locusts, who, if described by the quarter from which they habitually came, must have been called "the Southern."

3) The third mode of removing the evidence of the word "Northern," has been to explain its meaning. But in no living, nor indeed in any well-known language, would any one have recourse to certain or uncertain etymology, in order to displace the received meaning of a word. Our "North" originally meant "narrowed, contracted;" the Latin "Septentrionalis" is so called from the constellation of the Great Bear; yet no one in his right mind, if he understood not how anything was, by an English author, called "Northern," would have recourse to the original meaning of the word and say "Northern" might signify "hemmed in," or that "septentrionalis" or septentrional meant "belonging to the seven plowmen," or whatever other etymology might be given to septentrio. No more should they, because they did not or would not understand the use of the word *τεφόνη*, have had recourse to etymologies. *Tephon*<sup>b</sup> as uniformly signifies the North, as our word "North" itself. *Tephoni* signifies Northern, the *i* having the same office as our ending *ern* in *Northern*. The word *Tephon* originally signified *hid*; then, *laid up*; and, it may be, that the *North* was called *Tephon*, as *the hidden*, *shrouded in darkness*.<sup>c</sup> But to infer from that etymology, that *tephoni* here may signify the *hider*<sup>c</sup>, "that which obscures the rays of the sun," is, apart from its grammatical incorrectness, much the same argument as if we were to say that *Northern* meant, that which "narrows, contracts, hem in," or "is fast bound."

Equally capricious and arbitrary is the coining of a new Hebrew word to substitute for the word *tephoni*; as one<sup>d</sup>, first reading it *tepponi*, supposes it to mean *captain*, or *main army*, because in Arabic or Aramaic, *tephpha* means, "set things in a row," "set an army in array," of which root there is no trace in Hebrew. Stranger yet is it to identify the well-known Hebrew word *Typhon* with the Greek *τύφων*, and *tephoni* with *τυφωνικός*; and because Typhon was, in Egyptian mythology, a principle of evil, to infer that *tephoni*

<sup>a</sup> Nat. Hist. of Algiers and Tunis. Travels, pp. 256, 8. <sup>b</sup> 123.

<sup>c</sup> Justi, Maurer, adopted by Gesenius sub. v. Maurer, in his commentary of 1838, suggested two yet more improbable etymologies.

<sup>d</sup> Ewald. "Van Cöllin and Meier would also alter the text." Hengst.

meant a *destroyer*<sup>1</sup>. Another<sup>2</sup>, who would give to *tesphoni* the meaning of "Barbarian," admits in fact the prophetic character of the title; since the Jews had as yet, in the time of Joel, no external foe on their North border; no one, except Israel, as yet invaded them from the North. Not until the Assyrian swept over them, was the *Northern* any special enemy of Judah. Until the time of Ahaz, Syria was the enemy, not of Judah, but of Israel.

This varied straining to get rid of the plain meaning of the word *the Northern*, illustrates the more the importance of the term as one of the keys of the prophecy.

One and the same wind could not drive the same body of locusts, to perish in three different, and two of them opposite, directions. Yet it is clear that the Prophet speaks of them as one and the same. The locusts are spoken of as one great army, (as God had before called them<sup>3</sup>), with front and rear. The resource has been to say that the van and rear were two different bodies of locusts, destroyed at different times, or to say that it is only Hebrew parallelism. In Hebrew parallelism, each portion of the verse adds something to the other. It does not unite things incompatible. Nor is it here the question of two but of three directions, whither this enemy was to be swept away and perish.

But Joel speaks of them first as one whole. *I will drive him into a land barren and desolate, the wastes South of Judah, and then of the front and rear, as driven into the two seas, which bound Judah on the East and West.* The two Hebrew words, *panziu tespho<sup>4</sup>*, *his front and his rear*, can no more mean two bodies, having no relation to one another and to the whole, than our English words could, when used of an army.

II. Equally unsuccessful are the attempts to get rid of the proofs, that the invader here described is a moral agent. In regard to the words assigned as the ground of his destruction, for *he hath magnified to do*, 1) it has been denied, contrary to the Hebrew idiom and the context, that they do relate to moral agency, whereas, in regard to creatures, the idiom is used of nothing else, nor in any other sense could this be the ground why God destroyed them. Yet, that this their pride was the cause of their destruction, is marked by the word *for*. 2 (Strange to say) one has been found who thought that the Prophet spoke of the locusts as moral agents. 3)

<sup>1</sup> Hitzig on Joel ii. 20.

<sup>2</sup> Umbreit on Joel, Ib.

<sup>3</sup> ii. 11.

<sup>4</sup> מִשְׁלָל כִּי . . . מִשְׁלָל כִּי . . .

<sup>5</sup> The phrase is מִשְׁלָל in 6 of the places in Ezekiel. In the 7th, Ezek. xvi. 44, a proverb is spoken of. It is used by no other of the sacred writers. In this sense it corresponds with the Arab. *mathala*, Syr. *methal*. *Mashal*, *rule*, occurs in

Others have applied the words to God, again contrary to the context. For God speaks in this same verse of Himself in the first person, of the enemy whom He sentences to destruction, in the third. "And I will remove far off from you the Northern army, and I will drive him into a land barren and desolate, his face towards the Eastern sea, and his rear towards the Western sea, and his stink shall come up, and his ill savor shall come up, because he hath magnified to do." Joel does not use rapid transitions. And rapid transitions, when used, are never without meaning. A sacred writer who has been speaking of God, does often, in holy fervor, turn suddenly to address God; or, having upbraided a sinful people, he turns away from them, and speaks, not to them any more but of them. But it is unexampled in Holy Scripture, that in words in the mouth of God, God should speak of Himself first in the first person, then in the third.

III. Instead of "that the heathen should rule over them," they render, "That the heathen should jest at them." But besides this place, the phrase occurs fifty times in the Hebrew Bible, and in every case means indisputably "rule over!" It is plainly contrary to all rules of language, to take an idiom in the fifty-first case, in a sense wholly different from that which it has in the other fifty. The noun also signifying "proverb," is derived from a root entirely distinct from the verb to rule; the verb which Ezekiel perhaps formed (as verbs are formed in Hebrew) from the noun, is never used except in connection, direct or implied, with that noun<sup>6</sup>. The idiom "became a proverb," "make a proverb of," is always expressed, not by the verb, but by the noun with some other verb, as "became, give, set, place!" It is even said<sup>7</sup>, "I will make him desolate to a proverb, or shall take up a parable against him," but in no one of these idioms is the verb used.

IV. The word "jealousy" is used twenty times in the Old Testament, of that attribute in God, whereby He does not endure the love of His creatures to be transferred from Him, or divided with Him. Besides this place, it is used by the Prophets fifteen times, of God's love for His people, as shewn against the Heathen who oppressed them. In all the thirty-five cases it is used of an attribute of Almighty God toward His rational creatures. And it is a violation of the uniform usage of Holy Scripture in a matter which relates to the attributes of Almighty

Phoenician only, and, (as Ges. pointed out) in the Greek βασιλεύειν.

<sup>6</sup> בְּנֵי Deut. xxviii. 37. 1 Kgs. ix. 7. Ps. lxx. 12. יְהִי 2 Chr. vii. 20. Jer. xxiv. 9. יְהִי Job xvi. 6.

<sup>7</sup> בְּנֵי Ps. xlii. 15.

<sup>8</sup> בְּנֵי Ezek. xiv. 8, combining the two, "I will make him a desolation and a proverb."

<sup>9</sup> בְּנֵי Mich. ii. 4. Hab. ii. 6.

God and His relation to the creatures which He has made, to extend it to His irrational creation. It is to force on Holy Scripture an unauthorized statement as to Almighty God.

Of these hints that the prophecy extends beyond any mere locusts, five are given in the space of four verses at the close of that part of the prophecy, and seem to be condensed there, as a key to the whole. Joel began his prophecy by a sort of sacred enigma or proverb, which waited its explanation. At the close of the description of God's judgments on His people, which he so opened, he concentrates traits which should indicate its fullest meaning. He does not exclude suffering by locusts, fire, drought, famine, or any other of God's natural visitations. But he indicates that the scourge, which he was chiefly foretelling, was man. Three of these hints combine to shew that Joel was speaking of Heathen scourges of God's people and Church. The mention of the *Northern* fixes the prophecy to enemies, of whom Joel had no human knowledge, but by whom Judah was carried away captive, and who themselves were soon afterward destroyed, while Judah was restored. Not until after Joel and all his generation were fallen asleep, did a king of Assyria come up against Israel, nor was the North a quarter whence men would then apprehend danger. Pul came up against Menahem, king of Israel, at the close of the reign of Uzziah. The reign of Jotham was victorious. Not until invited by his son Ahaz, did Tiglath-pileser meddle with the affairs of Judah. In yet another reign, that of Hezekiah, was the first invasion of Judah. Sennacherib, first the scourge of God, in his second invasion blasphemed God, and his army perished in one night, smitten by the Angel of God.

It seems then probable, that what Joel describes was presented to him in the form of a vision, the title which he gives to his prophecy. There, as far as we can imagine what was exhibited by God to His prophets, he saw before him the land wasted and desolate; pastures and trees burned up by fire; the channels of the rivers dried up, the barns broken down as useless, and withal, the locusts, such as he describes them in the second chapter, advancing, overspreading the land, desolating all as they advanced, marching in the wonderful order in which the locust presses on, indomitable, unbroken, unhindered; assaulting the city Jerusalem, mounting the walls, possessing themselves of it, entering its houses, as victorious. But withal he knew, by that same inspiration which spread this scene before his eyes, that not mere locusts were intended, and was inspired to inter-

mingle in his description expressions which forewarned his people of invaders yet more formidable.

It may be added, that S. John, in the Revelation, not only uses the symbol of locusts as a type of enemies of God's Church and people, whether actual persecutors or spiritual foes or both, but, in three successive verses of his description, he takes from Joel three traits of the picture. *The shapes of the locusts were like unto horses prepared unto battle; their teeth were as the teeth of lions; the sound of their wings was as the sound of chariots of many horses running to battle*<sup>o</sup>. It seems probable, that as S. John takes up anew the prophecies of the Old Testament, and embodies in his prophecy their language, pointing on to a fulfillment of it in the Christian Church, he does, by adopting the symbol of the locusts, in part in Joel's own words, express that he himself understood the Prophet to speak of enemies, beyond the mere irrational scourge.

The chief characteristic of the Prophet's style is perhaps its simple vividness. Every thing is set before our eyes, as though we ourselves saw it. This is alike the character of the description of the desolation in the first chapter; the advance of the locusts in the second; or that more awful gathering in the valley of Jehoshaphat, described in the third. The Prophet adds detail to detail; each, clear, brief, distinct, a picture in itself, yet adding to the effect of the whole. We can, without an effort, bring the whole of each picture before our eyes. Sometimes he uses the very briefest form of words, two words, in his own language, sufficing for each feature in his picture. One verse consists almost of five such pairs of words<sup>p</sup>. Then, again, the discourse flows on in a soft and gentle cadence, like one of those longer sweeps of an *Æolian* harp. This blending of energy and softness is perhaps one secret, why the diction also of this Prophet has been at all times so winning and so touching. Deep and full, he pours out the tide of his words, with an unbroken smoothness, carries all along with him, yea, like those rivers of the new world, bears back the bitter, restless billows which oppose him, a pure strong stream amid the endless heavings and tossings of the world.

Poetic as Joel's language is, he does not much use distinct imagery. For his whole picture is one image. They are God's chastenings through inanimate nature, picturing the worse chastenings through man. So much had he, probably, in prophetic vision, the symbol spread before his eyes, that he likens it in one place to that which it represents, the men of war of the invading army. But

<sup>o</sup> Rev ix. 7-9. Joel ii. 4. I. 6. II. 5.

<sup>p</sup> L 10. In one of them *For*, is added. Other pairs

of words in Hebrew occur i. 11, 12, 14, 17. II. 9, 15, 16.

this too adds to the formidableness of the picture.

Full of sorrow himself, he summons all with him to repentance, priests and people, old and young, bride and bridegroom. Yet his very call, *let the bridegroom go forth out of his chamber, and the bride out of her closet*, shews how tenderly he felt for those, whom he called from the solaces of mutual affection to fasting and weeping and girding with sackcloth. Yet more tender is the summons to all Israel<sup>4</sup>, *Lament like a virgin girded with sackcloth for the husband of her youth*. The tenderness of his soul is evinced by his lingering over the desolation which he foresees. It is like one, counting over, one by one, the losses he endures in the privations of others. Nature to him "seemed to mourn;" he had a feeling of sympathy with the brute cattle which in his ears mourn so grievously; and, if none else would mourn for their own sins, he himself would mourn to Him Who is full of compassion and mercy. He announces to the poor cattle the removal of the woe, *Fear not, fear ye not*<sup>5</sup>. Few passages in Scripture itself are more touching, than when, having represented God as marshalling His creatures for the destruction of His people, and just ready to give the word, having expressed the great terribleness of the Day of the Lord, and asked *who can abide it?*<sup>6</sup> he suddenly turns, *And now too*<sup>7</sup>, and calls to repentance.

Amid a wonderful beauty of language, he employs words not found elsewhere in Holy Scripture. In one verse, he has three such words<sup>8</sup>. The degree to which the prophecies of Joel reappear in the later prophets has been exaggerated. The subjects of the prophecy recur; not, for the most part, the form in which they were delivered. The subjects could not but recur. For the truths, when once revealed, became a part of the hopes and fears of the Jewish Church; and the Prophets, as preachers and teachers of their people, could not but repeat them. But it was no mere repetition. Even those truths which, in one of their bearings, or, again, in outline were fully declared, admitted of subordinate enlargement, or of the revelation of other accessory truths, which filled up or determined or limited that first outline. And as far as anything was added or determined by any later prophet, such additions constituted a fresh revelation by him. It is so in the case of the wonderful image, in which, taking occasion of the fact of nature, that there was a fountain under the temple<sup>9</sup>, which carried off the blood of the sacrifices, and, carrying it off, was intermingled with that blood, the image of the All-atoning Blood,

<sup>4</sup> 1. 8.

<sup>5</sup> 1. 16.

<sup>6</sup> xiv. 8.

<sup>7</sup> Rev. xxii. 1-5.

<sup>8</sup> "On the Gentiles also is poured out (ἐκκέχυται)

<sup>9</sup> ii. 21, 22.

<sup>10</sup> ii. 12.

<sup>11</sup> See on iii. 18.

<sup>12</sup> xlvi. 1-12.

<sup>13</sup> xxxix. 29.

Joel speaks of a fountain flowing forth from the *House of the Lord* and watering the valley of Shittim, whither by nature its waters could not flow. He first describes the holiness to be bestowed upon Mount Zion; then, how from the Temple, the centre of worship and of revelation, the place of the shadow of the Atonement, the stream should gush forth, which, pouring on beyond the bounds of the land of Judah, should carry fertility to a barren and thirsty land. (For in such lands the shittah grows.) To this picture Zechariah<sup>1</sup> adds the permanence of the life-giving stream and its perennial flow, *in summer and in winter shall it be*. Ezekiel, in his full and wonderful expansion of the image<sup>2</sup>, adds the ideas of the gradual increase of those waters of life, their exceeding depth, the healing of all which could be healed, the abiding desolation where those waters did not reach; and trees, as in the garden of Eden, yielding food and health. He in a manner anticipates our Lord's prophecy, *ye shall be fishers of men*. St. John takes up the image<sup>3</sup>, yet as an emblem of such fullness of bliss and glory, that, amid some things, which can scarcely be understood except of this life, it seems rather to belong to life eternal.

Indeed, as to the great imagery of Joel, it is much more adopted and enforced in the New Testament than in the Old. The image of the locust is taken up in the Revelation; that of the "pouring out of the Spirit" (for this too is an image, how largely God would bestow Himself in the times of the Gospel) is adopted in the Old Testament by Ezekiel<sup>4</sup>, yet as to the Jews only; in the New by St. Peter and St. Paul<sup>5</sup>. Of those condensed images, under which Joel speaks of the wickedness of the whole earth ripened for destruction, the harvest and the wine-treading, that of the harvest is employed by Jeremiah<sup>6</sup> as to Babylon, that of the wine-press is enlarged by Isaiah<sup>7</sup>. The harvest is so employed by our Lord<sup>8</sup> as to explain the imagery of Joel; and in that great embodiment of Old Testament prophecy, the Revelation<sup>9</sup>, St. John expands the image of the wine-press in the same largeness of meaning as it is used by Joel.

The largeness of all these declarations remains peculiar to Joel. To this unknown Prophet, whom in his writings we cannot but love, but of whose history, condition, rank, parentage, birth-place, nothing is known, nothing beyond his name, save the name of an unknown father, of whom moreover God has allowed nothing to remain save these few chapters,—to him God reserved the prerogative, first to declare the out-pouring

the gift of the Holy Ghost," Acts x. 45; "the love of God is poured out (ἐκκέχυται) in our hearts by the Holy Ghost Who hath been given to us," Rom. v. 5.

<sup>1</sup> ii. 33.

<sup>2</sup> Matt. xiii. 39.

<sup>3</sup> xliii. 1-6.

<sup>4</sup> xiv. 18-20.

of the Holy Ghost upon all flesh, the perpetual abiding of the Church, the final struggle of good and evil, the last rebellion against God, and the Day of Judgment. *The Day of the Lord, the great and terrible day*, the belief in which now forms part of the faith of all Jews and Christians, was a title first revealed to this unknown Prophet.

The primæval prophecy on Adam's expulsion from Paradise, had been renewed to Abraham, Jacob, Moses, David, Solomon. In Abraham's seed were all nations of the earth to be blessed<sup>1</sup>; the obedience<sup>2</sup> of the nations was to be rendered to Shiloh the Peacemaker<sup>3</sup>; the nations were to rejoice with the people of God<sup>4</sup>; God's anointed king was from Mount Zion to have the heathen for his inheritance<sup>5</sup>; David's Son and David's Lord was to be a king and priest forever after the order of Melchizedek<sup>6</sup>; the peoples were to be willing in the Day of His power. All nations were to serve him<sup>7</sup>. This had been prophesied before. It was part of the body of belief in the time of Joel. But to Joel it was first foreshewn that the Gentiles too should be filled with the Spirit of God. To him was first declared that great paradox, or mystery, of faith, which, after his time, prophet after prophet insisted upon, that while deliverance should be in Mount Zion, while sons and daughters, young and old, should prophesy in Zion, and the stream of God's grace should issue to the barren world from the Temple of the Lord, those in her who

<sup>1</sup>Gen. xxii. 18.

<sup>2</sup>Such must be the meaning of שָׁמֵךְ in the other place in which it occurs, Prov. xxx. 17, as it is of the corresponding Arabic root. Onkelos so understood it.

should be delivered should be a remnant only<sup>8</sup>.

Marvelous faith, alike in those who uttered it and those who received it; marvelous, disinterested faith! The true worship of God was, by the revolt of the ten tribes, limited to the two tribes, the territory of the largest of which was but some 50 miles long, and not 30 miles broad; Benjamin added but 12 miles to the length of the whole. It was but 12 miles from Jerusalem on its Southern Border to Bethel on its Northern. They had made no impression beyond their own boundaries. Edom, their "brother", was their bitterest enemy, wise in the wisdom of the world<sup>9</sup>, but worshiping false gods<sup>10</sup>. Nay they themselves still borrowed the idolatries of their neighbors<sup>11</sup>. Beset as Judah was by constant wars without, deserted by Israel, the immediate band of worshipers of the one God within its narrow borders thinned by those who fell away from Him, Joel foretold, not as uncertainty, not as anticipation, or hope, or longing, but absolutely and distinctly, that God would pour out His Spirit upon all flesh; and that the healing stream should issue forth from Jerusalem. Eight centuries rolled on, and it was not accomplished. He died, of Whom it was said, *we trusted that it had been He Who should have redeemed Israel*<sup>12</sup>; and it was fulfilled. Had it failed, justly would the Hebrew Prophets have been called fanatics. The words were too distinct to be explained away. It could not fail; for God had said it.

<sup>3</sup>Gen. xlii. 10.

<sup>8</sup>Deut. xxxii. 43.

<sup>4</sup>Ps. ii.

<sup>9</sup>Ps. cx.

<sup>5</sup>Ps. lxxii. 11.

<sup>10</sup>ii. 32.

<sup>6</sup>Obad. 8. Jer. xlvi. 7.

<sup>11</sup>Chr. xxv. 14, 20.

<sup>7</sup>Ib.

<sup>12</sup>S. Luke xxiv. 21.

# JOEL.

Before  
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## CHAPTER I.

1 *Joel, declaring sundry judgments of God, exhorteth to observe them, 8 and to mourn. 14 He prescribeth a fast for complaint.*

THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhab-

itants of the land. \* Hath this been in your days, or even in the days of your fathers?

3 <sup>b</sup> Tell ye your children of it, and let your children tell their children, and their children another generation.

4 <sup>a</sup> That which the palmerworm hath left hath

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\* ch. 2, 2.

<sup>b</sup> Ps. 78. 4.

<sup>a</sup> Deut. 28. 38.  
ch. 2. 25.  
Heb. *The residue of the palmerworm.*

CHAP. I. Ver. I. *The word of the Lord that came to Joel.* Joel, like Hosea, mentions the name of his father only, and then is silent about his extraction, his tribe, his family. He leaves even the time when he lived, to be guessed at. He would be known only, as the instrument of God. *The word of the Lord came to him*<sup>1</sup>, and he willeth simply to be the voice which uttered it. He was "content to live under the eyes of God, and, as to men, to be known only in what concerned their salvation." But this he declares absolutely, that the Word of God came to him; in order that we may give faith to his prophecy, being well assured that what he predicted, would come to pass. So the Saviour Himself says, "My words shall not pass away"<sup>2</sup>. For truth admits of nothing false, and what God saith, will certainly be. For *He confirmeth the word of His servant, and performeth the counsel of His messengers*<sup>3</sup>. The Prophet claimeth belief then, as speaking not out of his own heart, but out of the mouth of the Lord speaking in the Spirit." *Joel* signifies, *The Lord is God.* It owns that God Who had revealed Himself, is alone the God. The Prophet's name itself, embodied the truth, which, after the miraculous answer to Elijah's prayer, all the people confessed, *The Lord He is the God, The Lord He is the God.* *Pethuel* signifies, "persuaded of God." The addition of his father's name distinguished the Prophet from others of that name, as the son of Samuel, of king Uzziah, and others.

2. *Hear this, ye old men.* By reason of their age they had known and heard much; they had heard from their fathers, and their father's fathers, much which they had not known themselves. Among the people of the East, memories of past times were handed down from generation to generation, for periods, which to us would seem incredible. Israel was commanded, so to transmit the

vivid memories of the miracles of God. The Prophet appeals to *the old men, to hear, and (lest, anything should seem to have escaped them) to the whole people of the land, to give their whole attention to this thing, which he was about to tell them, and then, reviewing all the evils which each had ever heard to have been inflicted by God upon their forefathers, to say whether this thing had happened in their days or in the days of their fathers.*

3. *Tell ye your children of it.* In the order of God's goodness, generation was to declare to generation the wonders of His love. *He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers that they should make them known to their children, that the generation to come might know them, the children which should be born, who should arise and declare them to their children that they might—not forget the works of God.* This tradition of thankful memories God, as the Psalmist says, enforced in the law<sup>4</sup>; *Take heed to thyself, lest thou forget the things which thine eyes have seen, but teach them thy sons and thy sons' sons.* This was the end of the memorial acts of the ritual, that their sons might inquire the meaning of them, the fathers tell them God's wonders<sup>5</sup>. Now contrariwise, they are, generation to generation, to tell concerning it, this message of unheard-of woe and judgment. The memory of God's deeds of love should have stirred them to gratitude; now He transmits to them memories of woe, that they might entreat God against them, and break off the sins which entail them.

4. *That which the palmerworm hath left, hath the locust eaten.* The creatures here spoken of are different kinds of locusts, so named from their number or voracity. We, who are free from this scourge of God, know them only by the generic name of locusts. But the law mentions several sorts of locusts, each

<sup>1</sup> See on Hos. i. 1.  
xlii. 25.

<sup>2</sup> S. Matt. xxiv. 35.  
<sup>3</sup> Ps. Ixxviii. 5-7.

<sup>4</sup> Deut. iv. 9. add vi. 6, 7. xi. 19.  
<sup>5</sup> Ib. vi. 20-24.

Before  
CHRIST  
cir. 800. the locust eaten ; and that  
which the locust hath left  
hath the cankerworm

Before  
CHRIST  
cir. 800. eaten ; and that which the  
cankerworm hath left hath  
the caterpillar eaten.

after its kind, which might be eaten<sup>1</sup>. In fact, above eighty different kinds of locusts have been observed<sup>2</sup>, some of which are twice as large as that which is the ordinary scourge of God<sup>3</sup>. Slight as they are in themselves, they are mighty in God's Hand ; beautiful and gorgeous as they are, floating in the sun's rays<sup>4</sup>, they are a scourge, including other plagues, famine, and often, pestilence.

Of the four kinds, here named by the Prophet, that rendered locust is so called from its multitude, (whence Jeremiah says<sup>5</sup>, *they are more numerous than the locust*;) and is, probably, the creature which desolates whole regions of Asia and Africa. The rest are named from their voracity, the "gnawer," "licker," "consumer," but they are, beyond doubt, distinct kinds of that destroyer. And this is the characteristic of the Prophet's threatening, that he foretells a succession of destroyers, each more fatal than the preceding ; and that, not according to the order of nature. For in all the observations which have been made of the locusts, even when successive flights have desolated the same land, they have always been successive clouds of the same creature.

Over and above the fact, then, that locusts are a heavy chastisement from God, these words of Joel form a sort of sacred proverb. They are the epitome of his whole prophecy. It is this which he had called the old men to hear, and to say whether they had known anything like this ; that scourge came after scourge, judgment after judgment, until man yielded or perished. The visitation of locusts was one of the punishments threatened in the law, *Thou shall carry much seed out into the field, and shall gather but little in ; for the locust shall consume it*<sup>6</sup>. It was one of God's ordinary punishments for sin, in that country, like famine, or pestilence, or blight, or mildew, or murrain, or (in this) potato disease. Solomon, accordingly, at the dedication of the Temple mentions the locust among the other plagues, which he then solemnly entreated God to remove, when individuals or the

<sup>1</sup> Lev. xi. 22. אֲרַבָּה [the ordinary name] לַגְנָלַגְנָל "hopper," מַלְאָכָה "devourer," (these two occur in that place of Lev. only) and לַגְנָבָבָבָב as called, it is thought, from veiling the sun in its flight.

<sup>2</sup> Dicit de l' Hist. Natur. v. Criquet.

<sup>3</sup> "The Gryllus Tartaricus is almost twice as large as the ordinary locust" [gryllus gregarius.] Clarke, Travels, i. 437. Beauplin speaks of those which, for several years, he observed in the Ukraine, as being "as thick as a man's finger and twice as long," Churchill, i. 600.

<sup>4</sup> The gryllus Migratorius has red legs, and its inferior wings have a lively red color, which gives a bright fiery appearance to the animals when flut-

whole people should spread forth their hands in penitence towards that house<sup>7</sup>. But the characteristic of this prophecy is the successiveness of the judgments, each in itself, desolating, and the later following quick upon the earlier, and completing their destructiveness. The judgments of God are linked together by an invisible chain, each drawing on the other ; yet, at each link of the lengthening chain, allowing space and time for repentance to break it through. So in the plagues of Egypt, God, executing His judgments upon them by little and little, gave them time for repentance<sup>8</sup> ; yet, when Pharaoh hardened his heart, each followed on the other, until he perished in the Red Sea. In like way God said<sup>9</sup>, *him that escapeth the sword of Hazael shall Jehu slay ; and him that escapeth from the sword of Jehu shall Elisha slay*. So, in the Revelation, the trumpets are sounded<sup>10</sup>, and the vials of the wrath of God are poured out upon the earth, one after the other<sup>11</sup>. Actual locusts were very likely one of the scourges intended by the Prophet. They certainly were not the whole ; but pictured others fiercer, more desolating, more overwhelming. The proverbial dress gained and fixed men's attention on the truth, which, if it had been presented to the people nakedly, they might have turned from. Yet as, in God's wisdom, what is said generally, is often fulfilled specially, so here there were four great invaders which in succession wasted Judah ; the Assyrian, Chaldean, Macedonian and Roman.

Morally, also, four chief passions desolate successively the human heart. <sup>12</sup> For what is designated by the *palmerworm*, which creeps with all its body on the ground, except it be lust, which so pollutes the heart which it possesses, that it cannot rise up to the love of heavenly purity ? What is expressed by the *locust*, which flies by leaps, except vain glory which exalts itself with empty presumptions ? What is typified by the *cankerworm*, almost the whole of whose body is gathered into its belly, except gluttony in eating ? What but anger is indicated by mildew, which burns as

tering in the sun's rays." Clarke, i. 438. Schlatter has much the same description, Bruchstücke aus einigen Reisen nach dem südlichen Russland, A.D. 1820-28, p. 326. in Ersch, Encycl. v. Heuschrecken, p. 315. Those mentioned by Fr. Alvarez as the great scourge of Ethiopia were different. They had yellow under-wings, which also reflected the sun's rays, c. 32.

<sup>5</sup> xvi. 23. וְכֹרְבָּנָה. See Jud. vi. 5. vii. 12. Ps. cv. 34. Nah. iii. 15. It is a proverb in Arabic also.

<sup>6</sup> Deut. xxviii. 38.

<sup>7</sup> Wisd. xii. 10.

<sup>8</sup> Rev. viii. ix. xi. 15.

<sup>9</sup> S. Greg. Mor. xxxiii. 65. p. 614. Oxf. Tr.

<sup>10</sup> Kings viii. 37. 8.

<sup>11</sup> Kings xix. 17.

<sup>12</sup> lb. xvi.

Before  
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5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; <sup>a</sup> for it is cut off from your mouth.

<sup>a</sup> Isa. 32. 10.Before  
CHRIST  
cir. 800.

6 For <sup>a</sup> a nation is come up upon my land, strong, and without number, <sup>b</sup> whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

<sup>a</sup> So Prov. 30. 25, 26, 27.  
<sup>b</sup> ch. 2. 2. 11, 25.  
<sup>c</sup> Rev. 9. 8.

it touches? What the palmerworm then hath left the locust hath eaten, because, when the sin of lust has retired from the mind, vain glory often succeeds. For since it is not now subdued by the love of the flesh, it boasts of itself, as if it were holy through its chastity. And that which the locust hath left, the cankerworm hath eaten, because when vain glory, which came, as it were, from holiness, is resisted, either the appetite, or some ambitious desires are indulged in too immoderately. For the mind which knows not God, is led the more fiercely to any object of ambition, in proportion as it is not restrained by any love of human praise. That which the cankerworm hath left, the mildew consumes, because when the gluttony of the belly is restrained by abstinence, the impatience of anger holds fiercer sway, which, like mildew, eats up the harvest by burning it, because the flame of impatience withers the fruit of virtue. When then some vices succeed to others, one plague devours the field of the mind, while another leaves it."

5. *Awake, ye drunkards, and weep.* All sin stupefies the sinner. All intoxicate the mind, bribe and pervert the judgment, dull the conscience, blind the soul and make it insensible to its own ills. All the passions, anger, vain glory, ambition, avarice and the rest are a spiritual drunkenness, inebriating the soul, as strong drink doth the body. "They are called drunkards, who, confused with the love of this world, feel not the ills which they suffer. What then is meant by, *Awake, ye drunkards and weep*, but, 'shake off the sleep of your insensibility, and oppose by watchful lamentations the many plagues of sins, which succeed one to the other in the devastation of your hearts?'" God arouse those who will be aroused, by withdrawing from them the pleasures wherein they offended Him. Awake, the Prophet cries, from the sottish slumber of your drunkenness; awake to weep and howl, at least when your feverish enjoyments are dashed from your lips. Weeping for things temporal may awaken to the fear of losing things eternal.

6. *For a nation is come up upon my land.* He calls this scourge of God a nation, giving them the title most used in Holy Scripture, of heathen nations. The like term, *people*,

folk, is used of the *ants* and the *conics*<sup>2</sup>, for the wisdom with which God teaches them to act. Here it is used, in order to include at once, the irrational invader, guided by a Reason above its own, and the heathen conqueror. This enemy, he says, is *come up* (for the land as being God's land, was exalted in dignity, above other lands,) upon *My land*, i. e. the *Lord's land*<sup>3</sup>, hitherto owned and protected as God's land, a *land which*, Moses said to them<sup>4</sup>, *the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.* Now it was to be bared of God's protection, and to be trampled upon by a heathen foe.

*Strong and without number.* The figure is still from the locust, whose numbers are wholly countless by man. Travellers sometimes use likenesses to express their number, as clouds darkening the sun<sup>5</sup> or discharging flakes of snow<sup>6</sup>; some grave writers give it up, as hopeless. "Their multitude is incredible, whereby they cover the earth and fill the air; they take away the brightness of the sun. I say again, the thing is incredible to one who has not seen them." "It would not be a thing to be believed, if one had not seen it." "On another day, it was beyond belief: they occupied a space of eight leagues [about 24 English miles]. I do not mention the multitude of those without wings, because it is incredible." "When we were in the Seignory of Abrigima, in a place called Aquate, there came such a multitude of locusts, as cannot be said. They began to arrive one day about terce [nine] and till night they cease not to arrive; and when they arrived, they bestow themselves. On the next day at the hour of prime they began to depart, and at midday there was not one, and there remained not a leaf on the trees. At this instant others began to come, and stayed like the others to the next day at the same hour; and these left not a stick with its bark, nor a green herb, and thus did they five days one after another; and the people said that they were the sons, who went to seek their fathers, and they took the road towards the others which had no wings.

<sup>1</sup> S. Greg. Mor. xxxiii. 60.<sup>2</sup> Prov. xxx. 25, 6.<sup>3</sup> Deut. xi. 12.<sup>4</sup> See on ii. 10.<sup>5</sup> Hos. ix. 3.<sup>6</sup> Clarke's Travels, 1 c. p. 437. Beauplan, Ukraine, in Churchill, I. 559. Lichtenstein, c. 46.<sup>1</sup> Fr. Alvarez do Prete Joan, das Indias, c. 32.<sup>2</sup> Ib. c. 33.

Before CHRIST  
cir. 800. 7 He hath laid my  
vine waste, and † barked  
Is. 5. 6.  
† Heb. laid my my fig tree: he hath made  
fig tree for a barking.

Before CHRIST  
cir. 800. it clean bare, and cast it away; the branches thereof are made white.

After they were gone, we knew the breadth which they had occupied, and saw the destruction which they had made, it exceeded three leagues [nine miles] wherein there remained no bark on the trees." Another writes of South Africa<sup>1</sup>; "Of the innumerable multitudes of the incomplete insect or larva of the locusts, which at this time infested this part of Africa, no adequate idea could be conceived without having witnessed them. For the space of ten miles on each side of the Sea-Cow river, and eighty or ninety miles in length, an area of 16, or 1800 square miles, the whole surface might literally be said to be covered with them. The water of the river was scarcely visible on account of the dead carcasses which floated on the surface, drowned in the attempt to come at the weeds which grew in it." "The present year is the third of their continuance, and their increase has far exceeded that of a geometrical progression whose whole ratio is a million." A writer of reputation says of a "column of locusts" in India; "It extended, we were informed, 500 miles, and so compact was it when on the wing, that, like an eclipse, it completely hid the sun; so that no shadow was cast by any object, and some lofty tombs, not more than 200 yards distant, were rendered quite invisible." In one single neighborhood, even in Germany, it was once calculated that near 17,000,000 of their eggs were collected and destroyed<sup>2</sup>. Even Volney writes of those in Syria<sup>3</sup>, "the quantity of these insects is a thing incredible to any one who has not seen it himself; the ground is covered with them for several leagues." "The steppes," says Clarke<sup>4</sup>, an incredulous traveler, "were entirely covered by their bodies, and their numbers falling resembled flakes of snow,

carried obliquely by the wind, and spreading thick mists over the sun. Myriads fell over the carriage, the horses, the drivers. The Tartars told us, that persons had been suffocated by a fall of locusts on the steppes. It was now the season, they added, in which they began to diminish." "It was incredible, that their breadth was eight leagues."

*Strong.* The locust is remarkable for its long flights. "Its strength of limbs is amazing; when pressed down by the hand on the table, it has almost power to move the fingers<sup>5</sup>.

*W*hose teeth are the teeth of a lion. The teeth of the locust are said to be "harder than stone." "They appear to be created for a scourge; since to strength incredible for so small a creature, they add saw-like teeth admirably calculated to eat up all the herbs in the land." Some near the Senegal, are described as "quite brown, of the thickness and length of a finger, and armed with two jaws, toothed like a saw, and very powerful." The Prophet ascribes to them the sharp or prominent eye-teeth of the lion and lioness, combining strength with number. The ideal of this scourge of God is completed by blending numbers, in which creatures so small only could exist together, with the strength of the fiercest. "Weak and short-lived is man, yet when God is angered against a sinful people, what mighty power does He allow to man against it!" "And what more cruel than those who endeavor to slay souls, turning them from the Infinite and Eternal Good, and so dragging them to the everlasting torments of Hell?"

*7. He hath laid my vine waste, and barked my fig tree.* This describes an extremity of desolation. The locusts at first attack all

<sup>1</sup> Barrow, S. Africa, p. 257.

<sup>2</sup> Ib. 258.

<sup>3</sup> Major Moor in Kirby on Entomology, Letter vi.

<sup>4</sup> 10,000,000. They were collected near Droschen. Half a peck was found to contain 39,272. Ersch, Heuschreckenzüge, p. 314. Beauplan says (Ib.) "wherever they come, in less than 2 hours they crop all they can, which causes great scarcity of provisions; and if the locusts remain there in Autumn when they die, after laying at least 300 eggs apiece, which hatch next spring, if it be dry, then the country is 300 times worse pestered."

<sup>5</sup> Voyage en Syrie, i. 277.

<sup>6</sup> Travels, c. 18. i. 437. "At Vienna they were half an hour's journey in breadth, but, after 3 hours, though they seemed to fly fast, one could not yet see the end of the column." Philosophical Transactions, T. 46. p. 36. "In Cyprus, in going in a chaise 4 or 5 miles, the locusts lay swarming above a foot deep in several parts of the high road, and thousands were destroyed by the wheels of the carriage driving over them." Russell, Nat. Hist. of Aleppo, ii. 220. "I have seen them at night when they sit to rest them, that the roads were 4 inches

thick of them one upon another, so that the horses would not trample upon them, but as they were put on with much lashing—the wheels of our carts and the feet of our horses bruising those creatures, there came from them such a stink, as not only offended the nose but the brain." Beauplan, 300, 600. "This place stands on a high hill, whence large tracts and many places could be seen all yellow with locusts." Fr. Alvarez, c. 32. "The face of the country is covered with them for many miles." Forbes, ii. 273. "In Senegal, they come almost every three years, and when they have covered the ground, they gnaw almost every thing, and are in such numbers as to shadow the heaven for xii. [Italian] miles. If they came every year, all would be consumed and desert. I have seen them sometimes fly in a troop over the sea; their number was almost infinite." Aluise da cà da Mosto, Navig. c. 13. "The locusts cover the ground, so that it can scarcely be seen." Le Bruyn, Lev. 252.

<sup>7</sup> Alvarez, c. 32.

<sup>8</sup> Morier, 2d. Journey, p. 99.

<sup>10</sup> Adanson, Voyage au Sénegal, p. 88. <sup>11</sup> Rup.

which is green and succulent; when this has been consumed, then they attack the bark of trees. "1 When they have devoured all other vegetables, they attack the trees, consuming first the leaves, then the bark." "2 A day or two after one of these bodies were in motion, others were already hatched to glean after them, gnawing off the young branches and the very bark of such trees as had escaped before with the loss only of their fruit and foliage." "3 They carried desolation wherever they passed. After having consumed herbage, fruit, leaves of trees, they attacked even their young shoots and their bark. Even the reeds, wherewith the huts were thatched, though quite dry, were not spared." "4 Every thing in the country was devoured; the bark of figs, pomegranates, and oranges, bitter hard and corrosive, escaped not their voracity." The effects of this wasting last on for many years<sup>5</sup>.

*He hath made it clean bare.* "6 It is sufficient, if these terrible columns stop half an hour on a spot, for everything growing on it, vines, olive trees, and corn, to be entirely destroyed. After they have passed, nothing remains but the large branches, and the roots which, being under ground, have escaped their voracity." "7 After eating up the corn, they fell upon the vines, the pulse, the willows and even the hemp, notwithstanding its great bitterness." "8 They are particularly injurious to the palm trees; these they strip of every leaf and green particle, the trees remaining like skeletons with bare branches." "9 The bushes were eaten quite bare, though the animals could not have been long on the spot.—They sat by hundreds on a bush gnawing the rind and the woody fibres."

*The branches thereof are made white.* "10 The country did not seem to be burnt, but to be much covered with snow, through the whiteness of the trees and the dryness of the herbs. It pleased God that the fresh crops were already gathered in."

The vine is the well-known symbol of God's people<sup>11</sup>; the fig tree, by reason of its sweetness, is an emblem of His Church and of each soul in her, bringing forth the fruit of grace<sup>12</sup>. When then God says, *he hath laid My vine waste*, He suggests to us, that He is not speaking chiefly of the visible tree, but of that which it represents. The locusts, accordingly, are not chiefly the insects, which bark

<sup>1</sup> Jackson's Travels to Morocco ap. Kirby.

<sup>2</sup> Shaw's Travels, p. 257.

<sup>3</sup> Adansson, Ib.

<sup>4</sup> Chénier, Recherches Historiques sur les Maures, III. 408. "They destroyed the leaves and bark of the olive." Dr. Freer, in Russell's Aleppo, p. 230.

<sup>5</sup> "The wine of Algiers, before the locusts in 1723 wasted the vineyards, was, in flavor not inferior to the best Hermitage. Since that time the wine has much degenerated and has not yet (1732) recovered its usual qualities." Shaw, p. 227.

<sup>6</sup> Constitutionnel, May, 1841, of locusts in Spain in that year. K.

the actual trees, but every enemy which wastes the heritage of God, which He calls by those names. His vineyard, the Jewish people, was outwardly and repeatedly desolated by the Chaldaens, Antiochus Epiphanes, and afterward by the Romans. The vineyard, which the Jews had, was, (as Jesus foretold,) *let out to other husbandmen when they had killed Him*; and, thenceforth, is the Christian Church, and, subordinately each soul in her. "13 Heathen and heretical Emperors and heresiarchs wasted often the Church of Christ. Anti-Christ shall waste it. They who have wasted her are countless. For the Psalmist says, *They who hate me without a cause are more than the hairs of my head*<sup>14</sup>."

"15 The nation which cometh up against the soul, are the princes of this world and of darkness and spiritual wickedness in high places, whose teeth are the teeth of a lion, of whom the Apostle Peter saith, *Our adversary the devil, as a roaring lion, walketh about seeking whom he may devour*<sup>16</sup>. If we give way to this nation, so that they should come up in us, forthwith they will make our vineyard where we were wont to make *wine to gladden the heart of man*<sup>17</sup>, a desert, and bark or break our fig tree, that we should no more have in us those most sweet gifts of the Holy Spirit. Nor is it enough for that nation to destroy the vineyard and break the fig tree, unless it also destroy whatever there is of life in it, so that, its whole freshness being consumed, the switches remain white and dead, and that be fulfilled in us, *If they do these things in a green tree, what shall be done in the dry?*<sup>18</sup>" "19 The Church, at least a part of it, is turned into a desert, deprived of spiritual goods, when the faithful are led, by consent to sin, to forsake God. *The fig tree is barked*, when the soul which once abounded with sweetest goods and fruits of the Holy Ghost, hath those goods lessened or cut off. Such are they who, having *begun in the Spirit*<sup>19</sup>, are perfected by the flesh."

"20 By spirits lying in wait, the vineyard of God is made a desert, when the soul, replenished with fruits, is wasted with longing for the praise of men. That *people barks the fig tree* of God, in that, carrying away the misguided soul to a thirst for applause, in proportion as it draws her on to ostentation, it strips her of the covering of humility. *Making it clean bare, it despoils it*, in that, so long as it lies hidden in its goodness, it is, as it

<sup>7</sup> Phil. Trans. 1686. T. xvi. p. 148.

<sup>8</sup> Burckhardt, Notes, ii. 90.

<sup>9</sup> Lichtenstein, Trav. in S. Afr. c. 46. p. 251.

<sup>10</sup> Fr. Alvarez, c. 33.

<sup>11</sup> Ps. lxxx. 8, 14. Cant. ii. 13, 15. Hos. x. 1. Is. v.

1-7. xxvii. 2.

<sup>12</sup> Hos. ix. 10. S. Matt. xxi. 19. S. Luke xlii. 6, 7.

<sup>13</sup> Rib.

<sup>14</sup> Ps. lxxix. 4. <sup>15</sup> S. Jer.

<sup>16</sup> S. Pet. v. 8.

<sup>17</sup> Ps. c. 15.

<sup>18</sup> Luke xxiii. 31.

<sup>19</sup> Gal. iii. 3.

<sup>20</sup> S. Greg. on Job L. viii. § 82.

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<sup>1</sup>Is. 22. 12.      8 ¶<sup>1</sup> Lament like a vir-  
gin girded with sackcloth  
for <sup>1</sup>the husband of her  
youth.  
<sup>2</sup>Prov. 2. 17. Jer.  
3. 4.  
<sup>3</sup>ver. 13.  
<sup>4</sup>ch. 2. 14.      9 \* The meat offering

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and the drink offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn.

were, clothed with a covering of its own, which protects it. But when the mind longs that which it has done should be seen by others, it is as though the *fig tree despoiled* had lost the bark that covered it. And so, as it follows, *The branches thereof are made white*; in that his works, displayed to the eyes of men, have a bright shew; a name for sanctity is gotten, when good actions are published. But as, upon the bark being removed, the branches of the fig tree wither, so observe that the deeds of the arrogant, paraded before human eyes, wither through the very act of seeking to please. Therefore the mind which is betrayed through boastfulness is rightly called a fig tree barked, in that it is at once fair to the eye, as being seen, and within a little of withering, as being bared of the covering of the bark. Within, then, must our deeds be laid up, if we look to a reward of our deeds from Him Who seeth within."

8. *Lament like a virgin.* The Prophet addresses the congregation of Israel, as one espoused to God<sup>1</sup>; "*Lament thou, daughter of Zion,*" or the like. He bids her lament, with the bitterest of sorrows, as one who, in her virgin years, was just knit into one with the Husband of her youth, and then at once was, by God's judgment, on the very day of her espousal, ere yet she ceased to be a virgin, parted by death. The mourning which God commands is not one of conventional or becoming mourning, but that of one who has put away all joy from her, and takes the rough garment of penitence, girding the hair-cloth upon her, enveloping and embracing, and therewith, wearing the whole frame. The haircloth was a coarse, rough, formless, garment, girt close round the waist, afflictive to the flesh, while it expressed the sorrow of the soul. God regarded as a virgin, the people which He had made holy to Himself<sup>2</sup>; He so regards the soul which He has regenerated and sanctified. The people, by their idolatry, lost Him Who was a Husband to them; the soul, by inordinate affections, is parted from its God. "<sup>3</sup>God Almighty was the Husband of the Synagogue, having espoused it to Himself in the Patriarchs and at the giving of the law. So long as she did not, through idolatry and other heavy sins, depart from God, she was a spouse in the in-

tegrity of mind, in knowledge, in love and worship of the true God."<sup>4</sup> "The Church is a Virgin; Christ her Husband. By prevailing sins, the order, condition, splendor, worship of the Church, are, through negligence, concupiscence, avarice, irreverence, worsened, deformed, obscured."<sup>5</sup> "The soul is a virgin by its creation in nature; a virgin by privilege of grace; virgin also by hope of glory. Inordinate desire maketh the soul a harlot; manly penitence restoreth to her chastity; wise innocence, virginity. For the soul recovereth a sort of chastity, when through thirst for righteousness, she undertakes the pain and fear of penitence; still she is not as yet raised to the eminence of innocence.—In the first state she is exposed to concupiscence; in the second, she doth works of repentance; in the third, bewailing her Husband, she is filled with the longing for righteousness; in the fourth, she is gladdened by virgin embraces and the kiss of Wisdom. For Christ is the Husband of her youth, the Betrother of her virginity. But since she parted from Him to evil concupiscence, she is monished to return to Him by sorrow and the works and garb of repentance."<sup>6</sup> "So should every Christian weep who has lost Baptismal grace, or has fallen back after repentance, and, deprived of the pure embrace of the Heavenly Bridegroom, embraced instead these earthly things which are as *dunghills*<sup>7</sup>, having been brought up in scarlet, and being in honor, had no understanding<sup>8</sup>. Whence it is written<sup>9</sup>, *let tears run down like a river day and night; give thyself no rest.* Such was he who said<sup>10</sup>, *rivers of waters ran down mine eyes, because they keep not Thy law.*"

9. *The meat offering and the drink offering is cut off.* The meat offering and drink offering were part of every sacrifice. If the materials for these, the corn and wine, ceased, through locusts or drought or the wastings of war, the sacrifice must become mangled and imperfect. The priests were to mourn for the defects of the sacrifice; they lost also their own subsistence, since the altar was, to them, in place of all other inheritance. The meat and drink offerings were emblems of the materials of the Holy Eucharist, by which Malachi foretold that, when God had rejected the offering of the Jews, there should be a *pure offering*

<sup>1</sup>The Hebrew נָשָׁה is feminine.  
<sup>2</sup>Rup.

<sup>3</sup>Jer. II. 2.  
<sup>4</sup>Hugo de S. Vict.  
<sup>5</sup>Dion.

<sup>6</sup>Lam. iv. 5.  
<sup>7</sup>Lam. II. 18.

<sup>8</sup>Ps. xlix. 12, 20.  
<sup>9</sup>Ps. cxix. 130.

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<sup>1</sup>Jer. 12. 11. &

11. 2.

= Is. 24. 7.

ver. 12.

<sup>1</sup>Or, ashamed.

<sup>2</sup>Jer. 14. 3, 4.

10 The field is wasted,  
the land mourneth; for  
the corn is wasted: <sup>3</sup> the  
new wine is || dried up, the  
oil languisheth.

11 <sup>4</sup>Be ye ashamed, O  
ye husbandmen; howl, O  
ye vinedressers, for the

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wheat and for the barley; <sup>5</sup> because the harvest of the  
field is perished.

12 <sup>6</sup>The vine is dried  
up, and the fig tree lan-  
guisheth; the pomegranate  
tree, the palm tree also,  
and the apple tree, even all

among the heathen<sup>1</sup>. When then Holy Communions become rare, the meat and drink offering are literally cut off from the house of the Lord, and those who are indeed priests, the ministers of the Lord, should mourn. Joel foretells that, however love should wax cold, there should ever be such. He foresees and foretells at once, the failure, and the grief of the priests. Nor is it an idle regret which he foretells, but a mourning unto their God. <sup>2</sup>Both meat offering and drink offering hath perished from the house of God, not in actual substance but as to reverence, because, amid the prevailing iniquity there is scarcely found in the Church, who should duly celebrate, or receive the Sacraments."

10. *The field is wasted, the land mourneth.* As, when God pours out His blessings of nature, all nature seems to smile and be glad, and as the Psalmist says, *to shout for joy and sing*<sup>3</sup>, so when He withholds them, it seems to mourn, and, by its mourning, to reproach the insensibility of man. Oil is the emblem of the abundant graces and gifts of the Holy Spirit, and of the light and devotion of soul given by Him, and spiritual gladness, and overflowing, all-mantling charity.

11. *Be ye ashamed, O ye husbandmen.* The Prophet dwells on and expands the description of the troubles which he had foretold, setting before their eyes the picture of one universal desolation. For the details of sorrow most touch the heart, and he wished to move them to repentance. He pictures them to themselves; some standing aghast and ashamed of the fruitlessness of their toil, others giving way to bursts of sorrow, and all things around waste and dried. Nothing was exempt. Wheat and barley, wide-spread as they were (and the barley in those countries, "more fertile" <sup>4</sup> than the wheat,) perished utterly. The rich juice of the vine, the luscious sweetness of the fig the succulence of the ever-green pomegranate, the majesty of the palm tree, the fragrance of the Eastern apple, exempted them not. All, fruitbearing or barren, were dried up; for joy itself, and every source of joy was dried up from the sons of men.

All these suggest a spiritual meaning. For we know of a spiritual *harvest*, souls born to God, and a spiritual *vineyard*, the Church of God; and spiritual *husbandmen* and *vinedressers*, those whom God sends. The trees, with their various fruits were emblems of the faithful, adorned with the various gifts and graces of the Spirit. All well-nigh were dried up. Wasted without, in act and deed, the sap of the Spirit ceased within; the true laborers, those who were jealous for the vineyard of the Lord of hosts were ashamed and grieved. <sup>5</sup>*Husbandmen* and *vinedressers*, are priests and preachers; *husbandmen* as instructors in morals, *vinedressers* for that joy in things eternal, which they infuse into the minds of the hearers. *Husbandmen*, as instructing the soul to deeds of righteousness; *vinedressers*, as exciting the minds of hearers to the love of wisdom. Or, *husbandmen*, in that by their doctrine they uproot earthly deeds and desires; *vinedressers*, as holding forth spiritual gifts." "The vine is the richness of divine knowledge; the fig the sweetness of contemplation and the joyousness in things eternal." The pomegranate, with its manifold grains contained under its one bark, may designate the variety and harmony of graces, disposed in their beautiful order. "The palm, rising above the world." <sup>6</sup>Well is the life of the righteous likened to a *palm*, in that the palm below is rough to the touch, and in a manner enveloped in dry bark, but above it is adorned with fruit, fair even to the eye; below it is compressed by the enfoldings of its bark; above, it is spread out in amplitude of beautiful greenness. For so is the life of the elect, despised below, beautiful above. Down below, it is, as it were, enfolded in many barks, in that it is straitened by innumerable afflictions. But on high it is expanded into a foliage, as it were, of beautiful greenness by the amplitude of the rewarding."

*Because joy is withered away.* <sup>7</sup>There are four sorts of joy, a joy in iniquity, a joy in vanity, a joy of charity, a joy of felicity. Of the first we read, *Who rejoice to do evil, and delight in the forwardness of the wicked*<sup>8</sup>. Of

<sup>1</sup>Jer. 11.  
<sup>2</sup>Ps. lxxv. 13.

<sup>3</sup>Hugo de S. V. A. D. 1120.  
<sup>4</sup>S. Jer.

<sup>5</sup>Hugo de S. V.  
<sup>6</sup>S. Greg. on Job L. xix. § 49.

<sup>7</sup>Prov. ii. 14.

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the trees of the field, are withered: because <sup>1</sup>joy is withered away from the sons of men.

¶ Is. 24. 11.  
Jer. 48. 33.  
See Ps. 4. 7.  
Is. 9. 3.  
Jer. 4. 8.  
ver. 8.  
¶ ver. 9.

13 <sup>1</sup>Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for <sup>2</sup>the meat

offering and the drink offering is withholden from the

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house of your God.

14 ¶ <sup>1</sup>Sanctify ye a fast, <sup>2</sup>Chr. 20. 3. 16.  
call <sup>2</sup>a || solemn assembly, <sup>1</sup>Ch. 2. 15. 16.  
gather the elders <sup>3</sup>and <sup>4</sup>all <sup>5</sup>Lev. 21. 35.  
the inhabitants of the land <sup>6</sup>Or, day of  
into the house of the <sup>7</sup>restraint.  
your God, and cry unto <sup>2</sup>Chr. 20. 13.  
the LORD.

the second, *They take the timbrel and harp, and rejoice at the sound of the organ*<sup>1</sup>. Of the third, *Let the saints be joyful in glory*<sup>2</sup>. Of the fourth, *Blessed are they that dwell in Thy house; they will be still praising Thee*<sup>3</sup>. The joy of charity and the joy of felicity wither from the sons of men, when the virtues aforesaid failing, there being neither knowledge of the truth nor love of virtue, no reward succeedeth, either in this life or that to come.

Having thus pictured the coming woe, he calls all to repentance and mourning, and those first, who were to call others. God Himself appointed these afflictive means, and here He "gives to the priest a model for penitence and a way of entreating mercy." <sup>4</sup>He invites the priests first to repentance through whose negligence chiefly the practice of holiness, the strictness of discipline, the form of doctrine, the whole aspect of the Church was sunk in irreverence. Whence the people also perished, hurrying along the various haunts of sin. Whence Jeremiah says, *The kings of the earth and all the inhabitants of the world would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem. For the sins of her Prophets and the iniquities of her priests that have shed the blood of the just in the midst of her, they have wandered as blind men in the streets, they have polluted themselves with blood*<sup>5</sup>.

13. *Gird yourselves*, i. e. with hairecloth, as is elsewhere expressed<sup>6</sup>. The outward affliction is an expression of the inward grief, and it excites to further grief. This their garment of affliction and penitence, they were not to put off day and night. Their wonted duty was, to *offer up sacrifice for their own sins and the sins of the people*<sup>7</sup>, and to entreat God for them. This their office the Prophet calls them to discharge day and night; to *come into the court of the Temple, and there, where God shewed Himself in majesty and mercy, lie all night prostrate before God, not at ease, but in sackcloth*. He calls to them

in the Name of his God, *Ye ministers of my God*; of Him, to Whom, whosoever forsook Him, he himself was faithful. <sup>8</sup>The Prophets called the God of all, their own God, being united to Him by singular love and reverential obedience, so that they could say, *God is the strength of my heart and my portion for ever*.<sup>9</sup> He calls Him, further, *their God, (your God) in order to remind them of His special favor to them, and their duty to Him Who allowed them to call Him their God.*

14. *Sanctify ye a fast*. He does not say only, "proclaim," or "appoint a fast," but *sanctify it*. Hallow the act of abstinence, seasoning it with devotion and with acts meet for repentance. For fasting is not accepted by God, unless done in charity and obedience to His commands. <sup>10</sup>*Sanctify it*, i. e. make it an offering to God, and as it were a sacrifice, a holy and blameless fast.<sup>11</sup> To sanctify a fast is to exhibit abstinence of the flesh, meet toward God, with other good. Let anger cease, strife be lulled. For in vain is the flesh worn, if the mind is not held in from evil passions, inasmuch as the Lord saith by the Prophet<sup>12</sup>, *Lo! in the day of your fast you find your pleasure*. The fast which the Lord approveth, is that which lifteth up to Him hands full of almsdeeds, which is passed with brotherly love, which is seasoned by piety. What thou substractest from thyself, bestow on another, that thy needy neighbor's flesh may be recruited by means of that which thou deniest to thine own.

*Call a solemn assembly*. Fasting without devotion is an image of famine. At other times the *solemn assembly* was for festival-joy. Such was the last day of the feast of the Passover<sup>13</sup> and of Tabernacles<sup>14</sup>. No servile work was to be done thereon. It was then to be consecrated to thanksgiving, but now to sorrow and supplication. <sup>15</sup>The Prophet commands that all should be called and gathered into the Temple, that so the prayer

<sup>1</sup>Job xxi. 12.

<sup>2</sup>Ps. cxlii. 5.

<sup>11</sup>S. Greg. in Ev. Ilom. 16.

<sup>3</sup>ib. lxxiv. 4.

<sup>4</sup>Hucb. de S. V.

<sup>12</sup>Deut. xvi. 8.

<sup>5</sup>Isa. iv. 13. 14.

<sup>6</sup>Is. xxii. 12. Jer. iv. 8. vi. 26.

<sup>13</sup>Deut. xvi. 9.

<sup>7</sup>Heb. vii. 27.

<sup>8</sup>Dion.

<sup>9</sup>Ps. lxxiii. 26.

<sup>14</sup>Lev. xxiii. 30. Num. xxix. 35. <sup>15</sup>2 Chr. vii. 9.

Neh. viii. 18.

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15 \* Alas for the day!  
for 'the day of the  
LORD is at hand, and

<sup>2</sup>Jer. 30. 7.  
<sup>3</sup>Is. 13. 6, 9.  
ch. 2. 1.

might be the rather heard, the more they were who offered it. Wherefore the Apostle besought his disciples to pray for him, that so what was asked might be obtained the more readily through the intercession of many."

*Gather the elders.* Age was, by God's appointment<sup>1</sup>, had in great reverence among the Hebrews. When first God sent Moses and Aaron to His people in Egypt, He bade them collect the elders of the people<sup>2</sup> to declare to them their own mission from God; through them He conveyed the ordinance of the Passover to the whole congregation<sup>3</sup>; in their presence was the first miracle of bringing water from the rock performed<sup>4</sup>; then He commanded Moses to choose seventy of them, to appear before Him before He gave the law<sup>5</sup>; then to bear Moses' own burden in hearing the causes of the people, bestowing His spirit upon them<sup>6</sup>. The elders of each city were clothed with judicial authority<sup>7</sup>. In the expiation of an uncertain murder, the elders of the city represented the whole city<sup>8</sup>; in the offerings for the congregation, the elders of the congregation represented the whole<sup>9</sup>. So then, here also, they are summoned, chief of all, that "the authority and example of their grey hairs might move the young to repentance." "Their age, near to death and ripened in grace, makes them more apt for the fear and worship of God." All however, *priests, elders, and the inhabitants, or people of the land*<sup>10</sup>, were to form one band, and were, with one heart and voice, to cry unto God; and that in the house of God. For so Solomon had prayed, that God would in Heaven His dwelling place, hear whatever prayer and supplication might there be made by any man or by all His people Israel<sup>11</sup>; and God had promised in turn, "I have hallowed this house which thou hast built, to put My name there for ever, and Mine eyes and Mine heart shall be there perpetually. God has given to united prayer a power over Himself, and "prayer overcometh God<sup>12</sup>." The Prophet calls God your God, shewing how ready He was to hear; but he adds, cry unto the Lord; for it is not a listless prayer, but a loud earnest cry, which reacheth to the throne of God.

<sup>1</sup> Lev. xix. 32.

<sup>2</sup> Ex. iii. 16. iv. 29. comp. Deut. xxxi. 28.

<sup>3</sup> Ex. xiii. 3. 21.

<sup>4</sup> Ex. xvii. 5. add. xviii. 12.

<sup>5</sup> Ib. xxiv. 1. 9.

<sup>6</sup> Num. xi. 16 seqq.

<sup>7</sup> Deut. xix. 12. xxii. 15. xxv. 7.

<sup>8</sup> Ib. xxi. 3-6.

<sup>9</sup> Lev. iv. 15. ix. 1.

<sup>10</sup> S. Jer. <sup>11</sup> Ib. i. 18.

<sup>12</sup> 1 Kings viii. 10.

<sup>13</sup> Ib. ix. 3.

<sup>14</sup> Tert. de orat. 29. p. 321. O. T.

<sup>15</sup> S. Luke xix. 42.

<sup>16</sup> Dion.

<sup>17</sup> Gen. xvii. 1-6. 16-21. xviii. 10-14. Rom. iv. 17-21.

as a destruction from the Almighty shall it come.

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15. *Alas for the day! for the Day of the Lord is at hand.* The judgment of God, then, which they were to deprecate, was still to come. "All times and all days are God's. Yet they are said to be our days, in which God leaves us to our own freedom, to do as we will," and which we may use to repent and turn to Him. "Whence Christ saith<sup>16</sup>, O Jerusalem—if thou hadst known in this thy day the things which belong unto thy peace. That time, on the contrary, is said to be God's Day, in which He doth any new, rare, or special thing, such as is the Day of Judgment or vengeance." All judgment in time is an image of the Judgment for eternity. "The Day of the Lord" is, then, each "day of vengeance in which God doth to man according to His will and just judgment, inflicting the punishment which he deserves, as man did to Him in his day, manifoldly dishonoring Him, according to his own perverse will." That Day is at hand; suddenly to come. Speeded it must be used to prevent it. Prevented it may be by speedy repentance before it comes; but when it does come, there will be no avoiding it; for

*As a destruction from the Almighty shall it come.* The name the Almighty or God Almighty is but seldom used in Holy Scripture. God revealed Himself by this Name to Abraham, when renewing to him the promise which was beyond nature, that he should be a father of many nations, when he and Sarah were old and well stricken in age. He said, *I am God Almighty; walk before Me and be thou perfect*<sup>17</sup>. God Almighty uses it again of Himself in renewing the blessing to Jacob<sup>18</sup>; and Isaac and Jacob use it in blessing in His Name<sup>19</sup>. It is not used as a mere name of God, but always in reference to His might, as in the book of Job which treats chiefly of His power<sup>20</sup>. In His days of judgment God manifests Himself as the All-mighty and All-just. Hence in the New Testament, it occurs almost exclusively in the Revelations, which reveal His judgments to come<sup>21</sup>. Here the words form a sort of terrible proverb, whence they are adopted from Joel by the prophet Isaiah<sup>22</sup>. The word destruction, shod, is formed from the same root as Almighty,

<sup>16</sup> Gen. xxxv. 11.

<sup>17</sup> Gen. xxviii. 3. xlivii. 14. xlvi. 3. xlvi. 25.

<sup>18</sup> In the book of Job, it occurs 31 times; else it is used twice by the heathen Ruth, i. 20. 1; twice by Balaam, Num. xxiv. 4, 16; twice by Ezekiel of God revealing Himself in Majesty, i. 24. x. 5; and twice in the Psalms, of God putting forth His might, lxviii. 15, or protecting, xci. 1.

<sup>19</sup> Eight times, else only in 2 Cor. vi. 18, referring to the O. T. <sup>20</sup> xliii. 6.

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<sup>16</sup> Is not the meat cut off before our eyes, yea,  
\* See Deut. 12. 6, 7, & 16,  
11, 14, 15.

† Heb. grains.

<sup>16</sup> joy and gladness from the house of our God?  
<sup>17</sup> The † seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

*Shaddai*<sup>1</sup>. It shall come as might from the Mighty. Only, the word *might* is always used of "might" put forth to destroy, a mighty destruction. He says then, in fact, that that Day shall come, like might put forth by the Almighty Himself, to destroy His enemies, irresistible, inevitable, unendurable, overwhelming the sinner.

<sup>16</sup> *Is not the meat cut off before our eyes?* The Prophet exhibits the immediate judgment, as if it were already fulfilled in act. He sets it in detail before their eyes. "When the fruits of the earth were now ripe, the corn now calling for the reaper, and the grapes fully ripe and desiring to be pressed out, they were taken away, when set before their eyes for them to enjoy." Yea, *joy and gladness from the house of our God*. The joy in the abundance of the harvest was expressed in one universal thanksgiving to God, by fathers of families, sons, daughters, menservants, maidservants, with the priest and Levite. All this was to be cut off together. The courts of God's house were to be desolate and silent, or joy and gladness were to be turned into sorrow and wailing.

<sup>2</sup> So it fell that those who rejected and insulted Christ. The *Bread of life* Which came down from Heaven and gave life to the world<sup>3</sup>, the corn of wheat, which fell into the ground and died, and brought forth much fruit<sup>4</sup>, that spiritual wine which knoweth how to gladden the heart of man, was already in a manner before their eyes. But when they ceased not to insult Him in unbelief, He, as it were, disappeared from their eyes, and they lost all spiritual sustenance. All share in all good is gone from them. Joy and gladness have also gone from the House which they had. For they are given up to desolation, and abide without king or prince or sacrifice<sup>5</sup>. Again, the Lord said<sup>6</sup>, *Man shall not live by bread alone, but by every word which cometh forth out of the Mouth of God*. The word of God then is food. This hath been taken away from the Jews; for they understood not the writings of Moses, but to this day the veil is upon their heart<sup>7</sup>.

<sup>1</sup> שָׁדָי, שָׁדָי. This last is from an old root, שָׁדַי. I. q. שָׁדַי.

<sup>2</sup> S. Cyr.

<sup>3</sup> S. John vi. 48, 51.

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<sup>18</sup> How do <sup>the</sup> beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

<sup>19</sup> O LORD, <sup>to thee</sup> will I cry: for <sup>the</sup> fire hath devoured the <sup>habitations.</sup> <sup>¶</sup> P. 50. 15. <sup>\*Jer. 9. 10.</sup> ch. 2. 3. <sup>¶</sup> Or, *habitations.*

For they hate the oracles of Christ. All spiritual food is perished, not in itself but to them. To them, it is as though it were not. But the Lord Himself imparts to those who believe in Him a right to all exuberance of joy in the good things from above. For it is written<sup>8</sup>, *The Lord will not suffer the soul of the righteous to famish; but He thrusts away the desire of the wicked.*

<sup>17</sup> *The seed is rotten under the clods.* Not only was all to be cut off for the present, but, with it, all hope for the future. The scattered seed, as it lay, each under its clod known to God, was dried up, and so decayed. The garners lay desolate, nay, were allowed to go to ruin, in hopelessness of any future harvest.

<sup>18</sup> *How do the beasts groan!* There is something very pitiable in the cry of the brute creation, even because they are innocent, yet bear man's guilt. Their groaning seems to the Prophet to be beyond expression. *How vehemently do they groan!* *The herds of cattle are perplexed*, as though, like man, they were endued with reason, to debate where to find their food. Yea, not these only, but *the flocks of sheep*, which might find pasture where the herds could not, these too shall bear the punishment of guilt. They suffered by the guilt of man; and yet so stupid was man, that he was not so sensible of his own sin for which they suffered, as they of its effect. The beasts cried to God, but even their cries did not awaken His own people. The Prophet cries for them:

<sup>19</sup> *O Lord, to Thee will I cry.* This is the only hope left, and contains all hopes. From the Lord was the infliction; in Him is the healing. The Prophet appeals to God by His own Name, the faithful Fulfiller of His promises, Him Who Is, and Who had promised to hear all who call upon Him. Let others call to their idols, if they would, or remain stupid and forgetful, the Prophet would cry unto God, and that earnestly.

*For the fire hath devoured the pasture.* The gnawing of locusts leaves things, as though

<sup>4</sup> Ib. xii. 24.

<sup>5</sup> S. Matt. iv. 4.

<sup>6</sup> 2 Cor. iii. 15.

<sup>7</sup> Hos. iii. 4.

<sup>8</sup> Prov. x. 3.

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tures of the wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field <sup>a</sup> cry also unto thee: for <sup>c</sup> the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

<sup>a</sup> Job 38. 41.  
Ps. 104. 21.  
& 145. 15.  
<sup>b</sup> 1 Kings 17. 7.  
& 18. 6.

scorched by fire<sup>1</sup>; the sun and the East wind scorch up all green things, as though it had been the actual contact of fire. Spontaneous combustion frequently follows. The Chaldees wasted all before them with fire and sword. All these and the like calamities are included under *the fire*, whose desolating is without remedy. What has been scorched by fire never recovers. “<sup>c</sup>The famine,” it is said of Mosul, “was generally caused by fire spreading in dry weather over pastures, grass lands, and corn lands, many miles in extent. It burnt night and day often for a week and sometimes embraced the whole horizon.”

20. *The beasts of the field cry also unto Thee.* “<sup>c</sup>There is an order in these distresses. First he points out the insensate things wasted; then those afflicted, which have sense only; then those endowed with reason; so that to the order of calamity there may be consorted an order of pity, sparing first the creature, then the things sentient, then things rational. The Creator spares the creature; the Ordainer, things sentient; the Saviour, the rational.” Irrational creatures joined with the Prophet in his cry. The beasts of the field cry to God, though they know it not; it is a cry to God, Who compassionates all which suffers. God makes them, in act, a picture of dependence upon His Providence, “seeking to it for a removal of their sufferings, and supply of their wants.” So He saith <sup>d</sup>, *the young lions roar after their prey, and seek their meat from God, and* <sup>e</sup>, *He giveth to the beast his food and to the young ravens that cry, and* <sup>f</sup>, *Who provideth for the raven his food? when his young ones cry unto God.* If the people would not take instruction from him, he “bids them learn from the beasts of the field how to behave amid these calamities, that they should cry aloud to God to remove them.”

<sup>1</sup> See on ii. 3. <sup>a</sup> Ainsworth, II. 127. “The whole of the mountain is thickly covered with dry grass which readily takes fire, and the slightest breath of air instantly spreads the conflagration far over the country. The Arabs who inhabit the valley of the Jordan invariably put to death any person who is known to have been even the innocent cause of firing the grass, and they have made it a public law among themselves, that even in the height of inter-

## CHAPTER II.

Before  
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1 *He sheweth unto Zion the terribleness of God's judgment.*  
12 *He exhorteth to repentance,*  
15 *prescribeth a fast, 18 promiseth a blessing thereon.* 21  
*He comforteth Zion with present, 28 and future blessings.*

\* **BLOW ye the || trumpet** <sup>a</sup>Jer. 4. 5.  
in Zion, and <sup>b</sup>sound <sup>ver. 15.</sup>  
an alarm in my holy mount. <sup>b</sup>Or, cornet.  
<sup>c</sup> Num. 10. 5, 9.

II. 1. The Prophet begins anew in this chapter, first delineating in greater detail the judgments of God; then calling to repentance. The image reaches its height in the capture of Jerusalem by the Babylonians, itself an image only of worse judgments, first on the Jews by the Romans; then on particular Churches; then of the infliction through Anti-Christ; lastly on the whole world. <sup>c</sup>The Prophet sets before them the greatness of the coming woe, of the approaching captivity, of the destruction imminent, in order to move the people to terror at the judgment of God, to compunction, to love of obedience. This he does from the manifoldness of the destruction, the quality of the enemy, the nature of the victory, the weight of the misery, the ease of the triumph, the eagerness for ill, the fear of the besieged princes, the sluggishness of the besieged people. He exhorts all in common to prostrate themselves at the feet of the Divine judgment, if so be God would look down from His dwelling place, turn the storm into a calm, and at length out of the shipwreck of captivity bring them back to the haven of consolation.” <sup>d</sup>“<sup>e</sup>It is no mere prediction. Everything stands before them, as in actual experience, and before their eyes.” Things future affect men less; so he makes them, as it were, present to their souls. “<sup>f</sup>He will not let them vacillate about repentance, but bids them, laying aside all listlessness, set themselves courageously to ward off the peril, by running to God, and effacing the charges against them from their old sins by ever-renewed amendment.”

*Blow ye the trumpet.* The trumpet was wont to sound in Zion, only for religious uses; to call together the congregations for holy meetings, to usher in the beginnings of their months and their solemn days with festival

tine warfare, no one shall attempt to set his enemy's harvest on fire. One evening at Tabria, I saw a large fire on the opposite side of the lake, which spread with great velocity for two days, till its progress was checked by the Wady Feik.” Burchhardt, Travels in Syria, pp. 331, 2. See also Thompson, i. 529.

<sup>a</sup> Hugo de S. V. <sup>b</sup> Ps. civ. 21. <sup>c</sup> Ps. cxlvii. 9.  
<sup>d</sup> Job xxxviii. 41. <sup>e</sup> S. Cyr.

Before  
CHRIST tain: let all the inhabi-  
cir. 800. ants of the land tremble:  
• ch. 1. 15.  
Obad. 15. for the day of the LORD  
Zeph. 1. 14, 15.

gladness. Now in Zion itself, the stronghold of the kingdom, the Holy City, the place which God chose to put His Name there, which He had promised to establish, the trumpet was to be used, only for sounds of alarm and fear. Alarm could not penetrate there, without having pervaded the whole land. With it, the whole human hope of Judah was gone.

*Sound an alarm in My holy mountain.* He repeats the warning in varied expressions, in order the more to impress men's hearts and to stir them to repentance. Even the *holy mountain* of God was to echo with alarms; the holiness, once bestowed upon it, was to be no security against the judgments of God; yea, in it rather were those judgments to begin. So St. Peter saith<sup>1</sup>, *The time is come, that judgment must begin at the house of God.* The alarm being blown in Zion, terror was to spread to all the inhabitants of the land, who were, in fear, to repent. The Church of Christ is foretold in prophecy under the names of Zion and of the *holy mountain*. It is the *stone cut out without hands, which became a great mountain, and filled the whole earth*<sup>2</sup>. Of it, it is said<sup>3</sup>, *Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob!* And St. Paul says, *ye are come unto mount Zion and unto the city of the living God*<sup>4</sup>. The words then are a rule for all times. The judgments predicted by Joel represent all judgments unto the end; the conduct, prescribed on their approach, is a pattern to the Church at all times. “<sup>5</sup>In this mountain we must wail, considering the failure of the faithful, in which, *iniquity abounding, charity waxeth cold*. For now (A. D. 1450) the state of the Church is so sunken, and you may see so great misery in her from the most evil conversation of many, that one who burns with zeal for God, and truly loveth his brethren, must say with Jeremiah<sup>6</sup>, *Let mine eyes run down with tears night and day, and let them not cease, for the virgin daughter of my people is broken with a great breach.*”

*Let all the inhabitants of the land tremble.* “<sup>7</sup>We should be troubled when we hear the words of God, rebuking, threatening, avenging, as Jeremiah saith<sup>8</sup>, *my heart within me is broken, all my bones shake, because of the Lord and because of the words of His holiness.* Good is the trouble which shaketh carnal peace, vain security, and the rest of bodily delight, when

cometh, for it is nigh at hand;

2 <sup>9</sup> A day of darkness <sup>10</sup> Amos 5. 18, 20.

men, weighing their sins, are shaken with fear and trembling, and repent.”

*For the Day of the Lord is at hand.* The *Day of the Lord* is any day in which He avengeth sin, any day of Judgment, in the course of His Providence or at the end; the day of Jerusalem from the Chaldees or Romans, the day of Anti-Christ, the day of general or particular judgment, of which St. James says<sup>11</sup>, *The coming of the Lord draweth nigh. Behold the Judge standeth before the door.* “<sup>12</sup> Well is that called the *day of the Lord*, in that, by the Divine appointment, it avengeth the wrongs done to the Lord through the disobedience of His people.”

2. *A day of darkness and of gloominess.* “<sup>13</sup>A day full of miseries; wherefore he accumulates so many names of terrors. There was inner darkness in the heart, and the darkness of tribulation without. They hid themselves in dark places. There was the cloud between God and them; so that they were not protected nor heard by Him, of which Jeremiah saith<sup>14</sup>, *Thou hast covered Thyself with a cloud, that our prayers should not pass through.* There was the whirlwind of tempest within and without, taking away all rest, tranquillity and peace. Whence Jeremiah hath<sup>15</sup>, *A whirlwind of the Lord is gone forth in fury, it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return, until He have executed it!*” <sup>16</sup>*The Day of the Lord too shall come as a thief in the night. Clouds and darkness are round about Him*<sup>17</sup>.

*A day of clouds and of thick darkness.* The locusts are but the faint shadow of the coming evils, yet as the first harbingers of God's successive judgments, the imagery, even in this picture is probably taken from them. At least there is nothing in which writers, of every character, are so agreed, as in speaking of locusts as clouds darkening the sun. “<sup>18</sup>These creatures do not come in legions, but in whole clouds, 5 or 6 leagues in length and 2 or 3 in breadth. All the air is full and darkened when they fly. Though the sun shine ever so bright, it is no brighter than when most clouded.” <sup>19</sup>In Senegal we have seen a vast multitude of locusts shadowing the air; for they come almost every three years, and darken the sky.” <sup>20</sup>About 8 o'clock there arose above us a thick cloud, which darkened the air, depriving us of the

<sup>1</sup> Pet. iv. 17.

<sup>2</sup> Dan. ii. 34, 5.

<sup>3</sup> Is. lii. 3.

<sup>4</sup> Hoh. xii. 22.

<sup>5</sup> Dion.

<sup>6</sup> xiv. 17.

<sup>7</sup> xxiii. 9.

<sup>8</sup> v. 8, 9.

<sup>9</sup> Hugo de S. V.

<sup>10</sup> Lam. iii. 44.

<sup>11</sup> xxiii. 19.

<sup>12</sup> 1 Thess. v. 2.

<sup>13</sup> Ps. xcvi. 2.

<sup>14</sup> Beauplan, Ukraine, l. c. p. 599.

<sup>15</sup> Aluise, da cù da Mosto Navig. c. 13.

<sup>16</sup> Adansson, Voyage au Sénégál, p. 87, 8,

Before  
CHRIST  
cir. 800. and of gloominess, a day  
of clouds and of thick

rays of the sun. Every one was astonished at so sudden a change in the air, which is so seldom clouded at this season; but we soon saw that it was owing to a cloud of locusts. It was about 20 or 30 toises from the ground [120-180 feet] and covered several leagues of the country, when it discharged a shower of locusts, who fed there while they rested, and then resumed their flight. This cloud was brought by a pretty strong wind, it was all the morning passing the neighborhood, and the same wind, it was thought, precipitated it in the sea." "They take off from the place the light of day, and a sort of eclipse is formed." "In the middle of April their numbers were so vastly increased, that in the heat of the day they formed themselves into large bodies, appeared like a succession of clouds and darkened the sun." "On looking up we perceived an immense cloud, here and there semi-transparent, in other parts quite black, that spread itself all over the sky, and at intervals shadowed the sun." The most unimaginative writers have said the same; "When they first appear, a thick dark cloud is seen very high in the air, which, as it passes, obscures the sun. Their swarms were so astonishing in all the steppes over which we passed in this part of our journey [the Crimea] that the whole face of nature might have been described as concealed by a living veil." "When these clouds of locusts take their flight to surmount some obstacle, or traverse more rapidly a desert soil, one may say, to the letter, that the heaven is darkened by them."

*As the morning spread upon the mountains.* Some have thought this too allude to the appearance which the inhabitants of Abyssinia too well knew, as preceding the coming of the locusts<sup>1</sup>. A sombre yellow light is cast on the ground, from the reflection, it was thought, of their yellow wings. But that appearance itself seems to be peculiar to that country, or perhaps to certain flights of locusts. The image naturally describes, the suddenness, universality of the darkness, when men looked for light. As the mountain-tops first catch the gladdening rays of the sun, ere yet it riseth on the plains, and the light spreads from height to height, until the whole earth is arrayed in light, so wide

<sup>1</sup> Nieuhoff, China, p. 377.

<sup>2</sup> Shaw, p. 236.

<sup>3</sup> Morier, Second Journey, p. 98.

<sup>4</sup> Clarke, i. c. 16, p. 437.

<sup>5</sup> Volney, i. 277. "While I was at Sale in Morocco, after midday the sun was darkened, we knew not why, until we saw very many kinds of locusts, exceeding great." R. Anania of Fez, in Lud. Comm. p. 176. "The wagons passed directly through them, before which they rose up in a cloud which darkened the air on each side." Barrow, S. Afr. I.

darkness, as the morning  
Before  
CHRIST  
cir. 800. spread upon the mountains:

and universal shall the outspreading be, but it shall be of darkness, not of light; the light itself shall be turned into darkness.

*A great people and a strong.* The imagery throughout these verses is taken from the flight and inroad of locusts. The allegory is so complete, that the Prophet compares them to those things which are, in part, intended under them, warriors, horses and instruments of war; and this, the more, because neither locusts, nor armies are exclusively intended. The object of the allegory is to describe the order and course of the Divine judgments; how they are terrific, irresistible, universal, overwhelming, penetrating everywhere, over-spreading all things, excluded by nothing. The locusts are the more striking symbol of this, through their minuteness and their number. They are little miniatures of a well-ordered army, uninhabited by what would be physical obstacles to larger creatures, moving in order inimitable even by man, and, from their number, desolating to the uttermost. "What more countless or mightier than the locusts," asks S. Jerome, who had seen their inroads, "which human industry cannot resist?" "It is a thing invincible," says S. Cyril, "their invasion is altogether irresistible, and suffices utterly to destroy all in the fields." Yet each of these creatures is small, so that they would be powerless and contemptible, except in the Hands of Him, Who brings them in numbers which can be wielded only by the Creator. Wonderful image of the judgments of God, Who marshals and combines in one, causes each unavailing in itself, but working together the full completion of His inscrutable Will.

*There hath not been ever the like.* The courses of sin and of punishment are ever recommencing anew in some part of the world and of the Church. The whole order of each, sin and punishment, will culminate once only, in the Day of Judgment. Then only will these words have their complete fulfillment. The Day of Judgment alone is that Day of terror and of woe, such as never has been before, and shall never be again. For there will be no new day or time of terror. Eternal punishment will only be the continuation of the sentence adjudged then. But, in time and in the course of

242. "A.D. 1668, there were, in the whole country of Cyprus, such numbers of locusts, that when they flew, they were like a dark cloud, through which the rays of the sun could scarcely penetrate." Le Bruyn, Lev. c. 72. "The swarm had exactly the appearance of a vast snow-cloud hanging on the slope of a mountain from which the snow was falling in very large flakes." Lichtenstein, c. 46. "The air at a distance had the appearance of smoke." Forskål, p. 8.

<sup>6</sup> See on ver. 6.

Before CHRIST <sup>cir. 800.</sup> <sup>a</sup> a great people and a strong; 'there hath not been ever the like, neither shall be any more after it,

<sup>\* ch. 1. 6.</sup>  
<sup>ver. 5, 11, 25.</sup>  
<sup>\* Ex. 10. 14.</sup>

even to the years <sup>†</sup> of many generations.

Before CHRIST <sup>cir. 800.</sup>

<sup>† Heb. of generation and generation.</sup>  
3 <sup>a</sup> A fire devoureth before them; and behind <sup>†</sup> ch. 1. 19, 20.

God's Providential government, the sins of each soul or people or Church draw down visitations, which are God's final judgments there. Such to the Jewish people, before the Captivity, was the destruction of the Temple, the taking of Jerusalem by Nebuchadnezzar, and that Captivity itself. The Jewish polity was never again restored as before. Such, to the new polity after the Captivity, was the destruction by the Romans. Eighteen hundred years have seen nothing like it. The Vandals and then the Mohammedans swept over the Churches of North Africa, each destructive in its own way. Twelve centuries have witnessed one unbroken desolation of the Church in Africa. In Constantinople, and Asia Minor, Palestine, Persia, Churches of the Redeemer became the mosques of the false prophet. Centuries have flowed by, *yet we see not our signs, neither is there any among us, that knoweth how long*<sup>1</sup>. Wealthy, busy, restless, intellectual, degraded, London, sender forth of missionaries, but, save in China, the largest heathen city in the world; converter of the isles of the sea, but thyself unconverted; fullest of riches and of misery, of civilization and of savage life, of refinements and debasement; heart, whose pulses are felt in every continent, but thyself diseased and feeble, wilt thou, in this thy day, anticipate by the conversion the Day of the Lord, or will it come upon thee, *as hath never been the like, nor shall be, for the years of many generations?* Shalt thou win thy lost ones to Christ, or be thyself the birthplace or abode of Anti-Christ? *O Lord God, Thou knowest.*

Yet the words have fulfillments short of the end. Even of successive chastisements upon the same people, each may have some aggravation peculiar to itself, so that of each, in turn, it may be said, in that respect, that no former visitation had been like it, none afterwards should resemble it. Thus the Chaldeans were chief in fierceness, Antiochus Epiphanes in his madness against God, the Romans in the completeness of the desolation. The fourth beast which Daniel saw was<sup>2</sup> *dreadful and terrible and strong exceedingly, and it was diverse from all the beasts that were before it.* The persecutions of the Roman Emperors were in extent and cruelty far beyond any

before them. They shall be as nothing, in comparison to the deceivableness and oppression of Anti-Christ. The Prophet, however, does not say that there should be absolutely *none like it*, but only not for the years of many generations. The words *unto generation and generation* elsewhere mean for ever; here the word "years" may limit them to length of time. God, after some signal visitation, leaves a soul or a people to the silent workings of His grace or of His Providence. The marked interpositions of His Providence, are like His extraordinary miracles, rare; else, like the ordinary miracles of His daily operations, they would cease to be interpositions.

3. *A fire devoureth before them, &c.* Travellers, of different nations and characters, and in different lands, some unacquainted with the Bible words, have agreed to describe under this image the ravages of locusts. "<sup>3</sup>They scour many things with their touch." "<sup>4</sup>Whatever of herb or leaf they gnaw, is, as it were, scorched by fire." "<sup>5</sup>Wherever they come, the ground seems burned, as it were with fire." "<sup>6</sup>Wherever they pass, they burn and spoil everything, and that irremediably." "<sup>7</sup>I have myself observed that the places where they had browsed were as scorched, as if the fire had passed there." "<sup>8</sup>They covered a square mile so completely, that it appeared, at a little distance, to have been burned and strewn over with brown ashes. Not a shrub, nor a blade of grass was visible." "<sup>9</sup>A few months afterwards, a much larger army alighted and gave the whole country the appearance of having been burned." "<sup>10</sup>Wherever they settled, it looks as if fire had devoured and burnt up everything." "<sup>11</sup>It is better to have to do with the Tartars, than with these little destructive animals; you would think that fire follows their track," are the descriptions of their ravages in Italy, Ethiopia, the Levant, India, S. Africa. The locust, itself the image of God's judgments, is described as an enemy, invading, as they say, "with fire and sword," "breathing fire," wasting all, as he advances, and leaving behind him the blackness of ashes, and burning villages. "<sup>12</sup>Whosoever he seizeth on, he shall consume us a devouring flame and shall leave nothing whole behind him."

<sup>1</sup> Ps. lxxiv. 9. <sup>2</sup> Dan. vii. 7-19. <sup>3</sup> Plin. xi. 35.

<sup>4</sup> Lind. Hist. Eth. i. 13.

<sup>5</sup> Alvarez, c. 32.

<sup>6</sup> Villamont, Voyage, p. 226.

<sup>7</sup> Le Bruyn, Lev. c. 72.

<sup>8</sup> Barrow, S. Afr. i. 242. "According to all accounts,

wherever the swarms of locusts arrive, the vegetables are sometimes entirely consumed and destroyed, appearing as if they had been burnt up by fire." Sparmann, i. 367.

<sup>9</sup> Forbes, ii. 274.

<sup>10</sup> Volney, i. 177.

<sup>11</sup> S. Jer.

Before  
C H R I S T  
cir. 800. them a flame burneth: the  
land is as <sup>b</sup> the garden of  
<sup>Gen. 2. 8. & 13.</sup>  
<sup>10. Is. 51. 3.</sup>  
<sup>1 Zech. 7. 14.</sup> Eden before them, <sup>1</sup> and

*The land is as the garden of Eden before them.* In outward beauty the land was like that Paradise of God, where He placed our first parents; as were Sodom and Gomorrah, before God overthrew them<sup>1</sup>. It was like a garden enclosed and protected from all inroad of evil. They sinned, and like our first parents forfeited its bliss. *A fruitful land God maketh barren, for the wickedness of them that dwell therein*<sup>2</sup>. Ezekiel foretells the removal of the punishment, in connection with the Gospel-promise of<sup>3</sup> *a new heart and a new spirit*. *They shall say, This land that was desolate is become like the garden of Eden.*

*And behind them a desolate wilderness.* The desolation caused by the locust is even more inconceivable to us, than their numbers. We have seen fields blighted; we have known of crops, of most moment to man's support, devoured; and in one year we heard of terrific famine, as its result. We do not readily set before our eyes a whole tract, embracing in extent several of our counties, in which not the one or other crop was smitten, but every green thing was gone. Yet such was the scourge of locusts, the image of other and worse scourges in the treasure-house of God's displeasure. A Syrian writer relates<sup>4</sup>, "A. D. 1004, a large swarm of locusts appeared in the land of Mosul and Bagdad, and it was very grievous in Shiraz. It left no herb nor even leaf on the trees, and even gnawed the pieces of linen which the fullers were bleaching; of each piece the fuller gave a scrap to its owner: and there was a famine, and a cor [about two quarters] of wheat was sold in Bagdad for 120 gold dinars, [about £54]:" and again<sup>5</sup>, "when it [the locust of A. D. 784] had consumed the whole tract of Edessa and Sarug, it passed to the W. and for three years after this heavy chastisement there was a famine in the land." "We traveled five days through lands wholly despoiled; and for the canes of maize, as large as the largest canes used to prop vines, it cannot be said how they were broken and trampled, as if asses had trampled them; and all this from the locusts. The wheat, barley, tafos<sup>6</sup>, were as if they had never been sown; the trees without single leaf; the tender wood all eaten; there was no memory of herb of any sort. If we had not been advised to take mules laden with barley and

behind them a desolate <sup>Before</sup>  
C H R I S T  
cir. 800. wilderness; yea, and nothing shall escape them.

provisions for ourselves, we should have perished of hunger, we and our mules. This land was all covered with locusts without wings, and they said that they were the seed of those who had all gone, who had destroyed the land." "<sup>8</sup> Everywhere, where their legions march, verdure disappears from the country, like a curtain which is folded up; trees and plants stripped of leaves, and reduced to their branches and stalks, substitute, in the twinkling of an eye, the dreary spectacle of winter for the rich scenes of spring." "Happily this plague is not very often repeated; for there is none which brings so surely famine and the diseases which follow it." "<sup>9</sup> Desolation and famine mark their progress; all the expectations of the husbandman vanish; his fields, which the rising sun beheld covered with luxuriance, are before evening a desert; the produce of his garden and orchard are alike destroyed; for where these destructive swarms alight, not a leaf is left upon the trees, a blade of grass in the pastures, nor an ear of corn in the field." "<sup>10</sup> In 1654 a great multitude of locusts came from the N. W. to the Islands Tayyovvan and Formosa, which consumed all that grew in the fields, so that above eight thousand men perished by famine." "<sup>11</sup> They come sometimes in such prodigious swarms, that they darken the sky as they pass by and devour all in those parts where they settle, so that the inhabitants are often obliged to change their habitations for want of sustenance, as it has happened frequently in China and the Isle of Tajowak." "<sup>12</sup> The lands, ravaged throughout the West, produced no harvest. The year 1780 was still more wretched. A dry winter produced a new race of locusts which ravaged what had escaped the inclemency of the season. The husbandman reaped not what he had sown, and was reduced to have neither nourishment, seed, nor cattle. The people experienced all the horrors of famine. You might see them wandering over the country to devour the roots; and, seeking in the bowels of the earth for means to lengthen their days, perhaps they rather abridged them. A countless number died of misery and bad nourishment. I have seen countrymen on the roads and in the streets dead of starvation, whom others were laying across asses, to

<sup>1</sup> Gen. xiii. 10.

<sup>2</sup> Ezek. xxxvi. 26, 35.

<sup>4</sup> Barhebr. Chron. Syr. p. 214.

<sup>6</sup> Alvarez, c. 33.

<sup>7</sup> One of the best *Ethiopian* grains.

<sup>2</sup> Ps. civ. 34.

<sup>5</sup> Ib. p. 134.

<sup>8</sup> Volney, I. 277.

<sup>9</sup> Forbes, c. 22. II. 273.

<sup>10</sup> Nieuhoff, 2d. Emb. to China, p. 29.

<sup>11</sup> Nieuhoff, Voyage in Churchill, II. 359.

<sup>12</sup> Chénier, III. 406-8.

Before  
C H R I S T  
cir. 800.  
4 'The appearance of  
them is as the appearance  
of horses; and as horse-  
men, so shall they run.  
\* Rev. 9. 7.

go bury them. Fathers sold their children. A husband, in concert with his wife, went to marry her in some other province as if she were his sister, and went to redeem her, when better off. I have seen women and children run after the camels, seek in their dung for some grain of indigested barley and devour it with avidity."

*Yea, and nothing shall escape them; or (which the words also include) none shall escape him, lit. and also there shall be no escaping as to him or from him.* The word <sup>1</sup>, being used elsewhere of the persons who escape, suggests, in itself, that we should not linger by the type of the locusts only, but think of enemies more terrible, who destroy not harvests only, but men, bodies or souls also. Yet the picture of devastation is complete. No creature of God so destroys the whole face of nature, as does the locust. A traveler in the Crimea uses unconsciously the words of the Prophet<sup>2</sup>; "On whatever spot they fall, the whole vegetable produce disappears. Nothing escapes them, from the leaves of the forest to the herbs on the plain. Fields, vineyards, gardens, pastures, everything is laid waste; and sometimes the only appearance left is a disgusting superficies caused by their putrefying bodies, the stench of which is sufficient to breed a pestilence." Another in S. Africa says<sup>3</sup>, "When they make their appearance, not a single field of corn remains unconsumed by them. This year the whole of the Sneeuberg will not, I suppose, produce a single bushel." "They had [for a space 80 or 90 miles in length] devoured every green herb and every blade of grass; and had it not been for the reeds on which our cattle entirely subsisted while we skirted the banks of the river, the journey must have been discontinued, at least in the line that had been proposed." "Not a shrub nor blade of grass was visible." The rapidity with which they complete the destruction is also observed<sup>4</sup>. "In two hours, they destroyed all the herbs around Rama."

All this which is a strong, but true, image of the locusts is a shadow of God's other judgments. It is often said of God<sup>5</sup>, *A fire goeth before Him and burneth up His enemies on every side.* "The Lord will come with fire; by fire will the Lord plead with all flesh. This is

<sup>1</sup> נִגְלָה as "captivity" for "captives."

<sup>2</sup> Clarke, f. 428. <sup>9</sup> Barrow, f. 248. <sup>9</sup> 4 Ib. 257.

<sup>3</sup> Ib. 242. <sup>6</sup> Le Bruyn, f. 40. <sup>7</sup> Ps. xxvii. 3.

<sup>8</sup> Ib. lxvi. 15, 16. <sup>9</sup> 2 Thess. i. 7, 8.

<sup>10</sup> 2 Pet. iii. 10.

<sup>11</sup> 1 Thess. iv. 17.

<sup>12</sup> 8. Matt. xiii. 41.

<sup>13</sup> 8. Luke xvii. 27, 8, 30.

Before  
C H R I S T  
cir. 800.  
5 'Like the noise of  
chariots on the tops of  
mountains shall they leap,  
like the noise of a flame  
\* Rev. 9. 9.

said of the Judgment-day, as in S. Paul<sup>9</sup>, *The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.* That awful lurid stream of fire shall burn up the earth and all the works that are therein<sup>10</sup>. All this whole circuit of the globe shall be enveloped in one burning deluge of fire; all gold and jewels, gardens, fields, pictures, books, "the cloud-capt towers and gorgeous palaces, shall dissolve, and leave not a rack behind." The good shall be removed beyond its reach; for they shall be *caught up to meet the Lord in the air*<sup>11</sup>. But all which is in the earth and those who are of the earth shall be swept away by it. It shall go before the army of the Lord, the Angels whom<sup>12</sup> *the Son of man shall send forth, to gather out of His kingdom all things that shall offend and them that do iniquity. It shall burn after them.* For it shall burn on during the Day of Judgment until it have consumed all for which it is sent. *The land will be a garden of Eden before it.* For they will, our Lord says, be eating, drinking, buying, selling, planting, building, marrying and giving in marriage<sup>13</sup>; the world will be glorifying itself and living deliciously, full of riches and delights, when it shall be utterly burned with fire, and in one hour so great riches shall come to nought<sup>14</sup>. *And after it a desolate wilderness, for there shall be none left. And none shall escape.* For our Lord says<sup>15</sup>, *they shall gather all things that offend; the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire.*

4. *The appearance of them is as the appearance of horses.* "If you carefully consider the head of the locust," says Theodore, a Bishop in Syria, "you will find it exceedingly like that of a horse." Whence the Arabs, of old<sup>16</sup> and to this day<sup>17</sup>, say; "In the locust, slight as it is, is the nature of ten of the larger animals, the face of a horse, the eyes of an elephant, the neck of a bull, the horns of a deer, the chest of a lion, the belly of a scorpion, the wings of an eagle, the thighs of a camel, the feet of an ostrich, the tail of a serpent."

5. *Like the noise of chariots on the tops of the mountains shall they leap.* The amazing noise

<sup>14</sup> Rev. xviii. 7, 8, 17. <sup>15</sup> S. Matt. xiii. 41, 49, 50.

<sup>16</sup> Demiri in Bochart, II. iv. 4.

<sup>17</sup> The Arabs remarked to Niebuhr, the likeness to the horse, the lion, the camel, the serpent, the scorpion; and foremost that of the head to the horse's. Deser. de l'Arabe, p. 153.

Before  
C H R I S T  
cir. 800.  
ver. 2. of fire that devoureth  
the stubble, <sup>as</sup> as a strong  
people set in battle  
array.

of the flight of locusts is likened by those who have heard them, to all sorts of deep sharp rushing sounds. One says<sup>1</sup>, "their noise may be heard six miles off." Others, "within a hundred paces I heard the rushing noise occasioned by the flight of so many millions of insects. When I was in the midst of them, it was as loud as the dashing of the waters occasioned by the mill-wheel." "While passing over our heads, their sound was as of a great cataract." "We heard a noise as of the rushing of a great wind at a distance." "In flying they make a rushing rustling noise, as when a strong wind blows through trees." "They cause a noise, like the rushing of a torrent." To add another vivid description<sup>2</sup>, "When a swarm is advancing, it seems as though brown clouds were rising from the horizon, which, as they approach, spread more and more. They cast a veil over the sun and a shadow on the earth. Soon you see little dots, and observe a whizzing and life. Nearer yet, the sun is darkened; you hear a roaring and rushing like gushing water. On a sudden you find yourself surrounded with locusts."

*Like the noise of a flame of fire that devoureth the stubble.* The sharp noise caused by these myriads of insects, while feeding, has also been noticed. "You hear afar the noise which they make in browsing on the herbs and trees, as of an army which is foraging without restraint." "When they alight upon the ground to feed, the plains are all covered, and they make a murmuring noise as they eat, when in two hours they devour all close to the ground." "The noise which they make in devouring, ever announces their approach at some distance." "They say, that not without a noise is their descent on the fields effected, and that there is a certain sharp sound, as they chew the corn, as when the wind strongly fanneth a flame."

Their noise, Joel says, is *like the noise of chariots.* Whence St. John says<sup>3</sup>, *the sound of their wings was as the sound of many horses rushing to battle.* Their sound should be like

<sup>1</sup> Remigius, ad loc. "as they relate," he adds, "into whose country they have been often wont to come."

<sup>2</sup> Lichtenstein, c. 46.

<sup>4</sup> Morier, 2d Journey, p. 98.

<sup>5</sup> Nienhoff, 2d. Emb. p. 29.

<sup>6</sup> Forbes, ii. 273.

<sup>7</sup> Schletter. Pliny says (probably of some smaller sort which reached Italy,) "they fly with such clashing of wings, that they are believed to be other large winged creatures." xi. 35.

6 Before their face the  
people shall be much  
pained: <sup>a</sup> all faces shall  
gather <sup>b</sup> blackness.

Before  
C H R I S T  
cir. 800.  
a Jer. 8. 21.  
Lam. 4. 8.  
Nah. 2. 10.  
b Heb. pot.

the sound of war-chariots, bounding in their speed; but their inroad should be, where chariots could not go and man's foot could rarely reach, *on the tops of the mountains*<sup>13</sup>. A mountain range is, next to the sea, the strongest natural protection. Mountains have been a limit to the mightiest powers. The Caucasus of old held in the Persian power; on the one side, all was enslaved, on the other, all was fearlessly free<sup>14</sup>. Of late it enabled a few mountaineers to hold at bay the power of Russia. The pass of Thermopylae, until betrayed, enabled a handful of men to check the invasion of nearly two millions. The mountain-ridges of Spain were, from times before our Lord, the last home and rallying-place of the conqueror or the birth-place of deliverance<sup>15</sup>. God had assigned to His people a spot, central hereafter for the conversion of the world, yet where, meantime, they lay enveloped and sheltered *amid the mountains* which *His Right-Hand purchased*<sup>16</sup>. The Syrians owned that *their God was the God of the hills*<sup>17</sup>; and the people confessed<sup>18</sup>, *as the hills are round about Jerusalem, so the Lord is round about His people.* Their protection was a symbol of His. But His protection withdrawn, nothing should be a hindrance to those whom He should send as a scourge. The Prophet combines purposely things incompatible, the terrible heavy bounding of the scythed chariot, and the light speed with which these countless hosts should in their flight bound over the tops of the mountains, where God had made no path for man. Countless in number, boundless in might, are the instruments of God. The strongest national defences give no security. Where there is safety, save in fleeing from God displeased to God appealed?

6. *Before their face the people shall be much pained.* The locust being such a scourge of God, good reason have men to be terrified at their approach; and those are most terrified who have most felt the affliction. In Abyssinia, some province of which was desolated every year, one relates<sup>19</sup>, "When the locusts travel, the people know of it a day before, not

<sup>8</sup> Volney, i. 177.

<sup>10</sup> Chénier, iii. 82.

<sup>11</sup> S. Cyr.

<sup>12</sup> Rev. ix. 9.

<sup>13</sup> It should be read, *Like the noise of chariots, on or over the tops of mountains shall they leap.*

<sup>14</sup> Herod. iii. 97.

<sup>15</sup> See Alison's Hist. of Europe, c. 53, beg.

<sup>16</sup> Ps. lxxviii. 54.

<sup>18</sup> Ps. cxv. 2.

<sup>19</sup> Fr. Alvarez, c. 32. "In this part and in the whole seignory of Prester John, there is a very great plague of locusts, which destroy every fresh

<sup>Before  
C H R I S T  
cir. 800.</sup> 7 They shall run like  
mighty men; they shall

<sup>Before  
C H R I S T  
cir. 800.</sup> climb the wall like men of  
war; and they shall march

because they see them, but they see the sun yellow and the ground yellow, through the shadow which they cast on it (their wings being yellow) and forthwith the people become as dead, saying, 'we are lost, for the Ambadas (so they call them) are coming.' I will say what I have seen three times; the first was at Barva. During three years that we were in this land, we often heard them say, 'such a realm, such a land, is destroyed by locusts:' and when it was so, we saw this sign, the sun was yellow, and the shadow on the earth the same, and the whole people became as dead." "The Captain of the place called Coiberia came to me with men, Clerks, and Brothers [Monks] to ask me, for the love God, to help them, that they were all lost through the locusts." "There were men, women, children, sitting among these locusts, [the young brood] as stupefied. I said to them 'why do you stay there, dying? Why do you not kill these animals, and avenge you of the evil which their parents have done you? and at least when dead, they will do you no more evil.' They answered, that they had no courage to resist a plague which God gave them for their sins. We found the roads full of men, women, and children, (some of these on foot, some in arms) their bundles of clothes on their heads, removing to some land where they might find provisions. It was pitiful to see them." Burkhardt relates of S. Arabia, "The Bedouins who occupy the peninsula of Sinai are frequently driven to despair by the multitudes of locusts, which constitute a land-plague. They remain there generally for forty or fifty days, and then disappear for the rest of the year." Pliny describes their approach, "they overshadow the sun, the nations looking up with anxiety, lest they should cover their lands. For their strength suffices, and as if it were too little to have passed seas, they traverse immense tracts, and overspread them with a cloud, fatal to the harvest."

*All faces shall gather blackness.* Others, of high-authority, have rendered, shall withdraw [their] beauty<sup>4</sup>. But the word signifies to collect together, in order that what is so collected should be present, not absent<sup>5</sup>; and so is very different from another saying, *the stars shall withdraw their shining*<sup>6</sup>. He expresses

green thing most grievously. Their multitude is past belief, they cover the ground and fill the air; they take away the brightness from the sun. I say again, it would not be a thing to be believed, if one had not seen it. They are not general in all the realms every year; for if they were, the land would be desert, according to the destruction which they make; but in one year they are in one part; in another year, in another;—sometimes in 2 or 3 parts of these provinces."

how the faces contract a livid color from anxiety and fear, as Jeremiah says of the Nazarites<sup>7</sup>, *Their visage is darker than blackness.* "The faces are clothed with lurid hue of coming death; hence they not only grow pale, but are blackened." A slight fear drives the fresh hue from the cheek: the livid hue comes only with the deepest terror. So Isaiah says<sup>8</sup>; *they look amazed one to the other; faces of flame are their faces.*

7. *They shall run like mighty men.* They are on God's message, and they linger not, but rejoice to run their course<sup>9</sup>. "The height of walls cannot hinder the charge of the mighty; they enter not by the gates but over the walls<sup>10</sup>," as of a city taken by assault. Men can mount a wall few at a time; the locusts scale much more steadily, more compactly, more determinately, and irresistibly. The picture unites the countless multitude, condensed march, and entire security of the locust with the might of warriors.

*They shall march every one on his ways.* There is something awful and majestic in the well-ordered flight of the winged locusts, or their march while yet unwinged. "This," says S. Jerome, "we have seen lately in this province [Palestine]. For when the hosts of locusts came, and filled the air between heaven and earth, they flew, by the disposal of God ordaining, in such order, as to hold each his place, like the minute pieces of mosaic, fixed in the pavement by the artist's hands, so as not to incline to one another a hair's breadth." "You may see the locust," says Theodoret, "like enemies, both mounting the walls, and marching on the roads, and not allowing itself to be dispersed by any violence, but making the assault by a sort of concert." "It is said," says S. Cyril, "that they go in rank, and fly as in array, and are not severed from each other, but attend one on the other, like sisters, nature infusing into them this mutual love." "They seemed to be impelled by one common instinct, and moved in one body, which had the appearance of being organized by a leader."<sup>11</sup> "There is something frightful in the appearance of these locusts proceeding in divisions, some of which are a league in length and 200 paces in breadth."<sup>12</sup> They continued their journey, as if a signal had been actually given

<sup>1</sup> Ib. c. 33.

<sup>2</sup> Burkhardt, Notes, II. 91.

<sup>3</sup> N. H. xi. 35.

<sup>4</sup> Abulwalid, Aben Ezra, see Poc.

<sup>5</sup> Jos. Kimchi, Ib.

<sup>6</sup> EDOM (II. 10, III. 15.) The *their* had also needed to be expressed.

<sup>7</sup> Lam. iv. 8. see Margin.

<sup>8</sup> Oros.

<sup>9</sup> xiii. 8.

<sup>10</sup> Pa. xix. 5.

<sup>11</sup> S. Jer.

<sup>12</sup> Morier, p. 98.

<sup>13</sup> Constitutionnel, 1841.

<sup>14</sup> Philos. Trans. xlv. 9. p. 31.

Before  
C H R I S T  
cir. 800.

every one on his ways, and  
they shall not break their  
ranks :

them to march." So, of the young brood it is related; "In June, their young broods begin gradually to make their appearance; no sooner were any of them hatched than they immediately collected themselves together, each of them forming a compact body of several hundred yards square, which, marching afterward directly forward, climbed over trees, walls and houses, ate up every plant in their way, and let nothing escape them." "They seemed to march in regular battalions, crawling over everything that lay in their passage, in one straight front." So the judgments of God hold on their course, each going straight to that person for whom God in the awful wisdom of His justice ordains it. No one judgment or chastisement comes by chance. Each is directed and adapted, weighed and measured, by Infinite Wisdom, and reaches just that soul, for which God appointed it, and no other, and strikes upon it with just that force which God ordains it. As we look on, God's judgments are like a heavy sleet of arrows; yet as each arrow, shot truly, found the mark at which it was aimed, so, and much more, does each lesser or greater judgment, sent by God, reach the heart for which He sends it and pierces it just as deeply as He wills.

8. When they fall upon the sword [lit. among the darts] they shall not be wounded. It may be that the Prophet would describe how the locust seems armed as in a suit of armor. As one says, "Their form was wondrous; they had a sort of gorget round their neck like a lancer, and a helm on their head, such as soldiers wear." But, more, he exhibits their indomitableness and impenetrableness, how nothing checks, nothing retarded, nothing makes any impression upon them. "They do not suffer themselves to be impeded by any obstacles, but fly boldly on, and are drowned in the sea when they come to it." "When on a march during the day, it is utterly impossible to turn the direction of a troop, which is generally with the wind." "The guard of the Red Town attempted to stop their irruption into Transylvania by firing at them; and indeed when the balls

Before  
C H R I S T  
cir. 800.

8 Neither shall one thrust another; they shall walk every one in his path:

and shot swept through the swarm, they gave way and divided; but having filled up their ranks in a moment, they proceeded on their journey." And in like way of the young swarms; "The inhabitants, to stop their progress, made trenches all over their fields and gardens and filled them with water; or else, placing in a row great quantities of heath, stubble, and such like combustible matter, they set them on fire on the approach of the locusts. But all this was to no purpose, for the trenches were quickly filled up, and the fires put out by infinite swarms, succeeding one another; whilst the front seemed regardless of danger, and the van pressed on so close, that a retreat was impossible." "Like waves, they roll over one another on and on, and let themselves be stopped by nothing. Russians and Germans try many means with more or less success against them, when they come from the waste against the cornlands. Bundles of straw are laid in rows and set on fire before them; they march in thick heaps into the fire, but this is often put out thro' the great mass of the animals and those advancing from behind march away over the corpses of their companions, and continue the march." "Their number was astounding; the whole face of the mountain was black with them. On they came like a living deluge. We dug trenches, and kindled fires, and beat and burned to death heaps upon heaps, but the effort was utterly useless. Wave after wave rolled up the mountain side, and poured over rocks, walls, ditches and hedges, those behind covering up and bridging over the masses already killed. After a long and fatiguing contest, I descended the mountain to examine the depth of the column, but I could not see to the end of it." "It was perfectly appalling to watch this animated river, as it flowed up the road and ascended the hill." Both in ancient and modern times, armies have been marched against them<sup>10</sup>; but in vain, unless they destroyed them, before they were full-grown.

Since the very smallest of God's judgments are thus irreversible, since creatures so small

<sup>1</sup> Shaw, p. 237.

<sup>2</sup> Morier, p. 100.

<sup>3</sup> Nieuhoff, 2d. Emb. p. 29.

<sup>4</sup> Sparman, Cape of G. Hope, I. 366.

<sup>5</sup> Barrow, p. 258.

<sup>6</sup> Shaw, I. c. p. 257.

<sup>7</sup> Phill. Trans.

<sup>8</sup> Schlatter.

<sup>9</sup> Thomson, The Land and the Book, II. 103.

<sup>10</sup> "The inhabitants of Asia, as well as Europe, sometimes take the field against locusts with all the dreadful apparatus of war. The Bashaw of Tripoli in Syria, some years ago, raised 4000 soldiers against these insects, and ordered those to be hanged

who refused to go." Hasselq, p. 447. "In Cyrenaica, there is a law to wage war with them thrice in the year; first crushing the eggs, then the young, then when full grown; whose neglects this, lies under the penalty of a deserter. At Lemnos too a certain measure is filled, which each is to bring of these creatures killed, to the magistrates. In Syria too, they are compelled, under military command, to kill them." Plin. xi. 35. "The marches cannot be stopped; only quite early, during the dew, when the locust can neither fly nor hop, they must be killed in masses." Ersch, 34.

Before  
CHRIST  
cir. 800.  
and when they fall upon  
the || sword, they shall not  
be wounded.  
Or, *dart.*

9 They shall run to and  
fro in the city; they shall

cannot be turned aside, since we cannot turn away the face of one of the least of our Master's servants, since they are each as a *man of might*<sup>1</sup> (so he calls them, it is the force of the word rendered *each*) what of the greater? what of the whole?

9. *They shall run to and fro in the city.* "The city" is questionless Jerusalem. So to the Romans, "the city" meant Rome; to the Athenians, Athens; among ourselves, "town" or "the city" are idiomatic names for the whole of London or "the city of London." In Wales "town" is with the country-people, the neighboring town with which alone they are familiar. There is no ambiguity in the living language. In Guernsey, one who should call Port St. Pierre by any other name than "the town," would betray himself to be a stranger. In Hosea, and Amos, prophets for Israel, *the city* is Samaria<sup>2</sup>. In Solomon<sup>3</sup> and the prophets of Judah<sup>4</sup>, *the city* is Jerusalem; and that the more, because it was not only the capital, but the centre of the worship of the One True God. Hence it is called *the city of God*<sup>5</sup>, *the city of the Lord*<sup>6</sup>, then *the city of the Great King*<sup>7</sup>, *the holy city*<sup>8</sup>; and God calls it *the city I have chosen out of all the tribes of Israel*<sup>9</sup>, *the city of righteousness*<sup>10</sup>. So our Lord spake<sup>11</sup>, *go ye into the city, and perhaps, tarry ye in the city.* So do His Evangelists<sup>12</sup>, and so does Josephus<sup>14</sup>.

All around corresponds with this. Joel had described their approach; they had come over "the tops of the mountains," those which protected Jerusalem; and now he describes them scaling "the wall," "mounting the houses," "entering the windows," "running to and fro in the city." Here the description has reached its height. The city is given over to those who assault it. There remaineth nothing more, save the shaking of the heaven and the earth.

*They shall enter in at the windows.* So in that first great judgment, in which God employed the locust, He said, <sup>15</sup> *They shall cover the face of the earth, that one cannot be able*

<sup>1</sup> Τίτ.

<sup>2</sup> Hos. xi. 9. Am. iii. 6.

<sup>3</sup> Ps. lxxii. 16. Prov. i. 21. viii. 3.

<sup>4</sup> Mic. vi. 9. Lam. i. 1, &c. Ezek. vii. 23. xxxiii. 21.

<sup>5</sup> Ps. xlvi. 4. xlvi. 1, 8. lxxxvii. 3.

<sup>6</sup> Ps. ci. 8. Is. ix. 14. <sup>7</sup> Ps. xlvi. 2. S. Matt. v. 35.

<sup>8</sup> Is. xlviii. 2. iii. 1. Neh. xi. 1. 18. Dan. ix. 24.

<sup>9</sup> 1 Kings xi. 32.

<sup>10</sup> S. Matt. xxvi. 18. S. Mark xiv. 13. S. Luke xxii. 10.

<sup>11</sup> S. Luke xxiv. 49. Important MSS. omit "Jerusalem."

Before  
CHRIST  
cir. 800.  
run upon the wall, they shall climb up upon the houses; they shall enter in at the windows<sup>16</sup> like a thief.

*to see the earth; and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians.*<sup>16</sup> For nothing denies a way to the locusts, inasmuch as they penetrate fields, cornlands, trees, cities, houses, yea, the retirement of the bed-chambers." "Not that they who are victors, have the fear which thieves have, but as thieves are wont to enter through windows, and plunder secretly, so shall these, if the doors be closed, to cut short delay, burst with all boldness through the windows." <sup>17</sup> We have seen this done, not by enemies only, but often by locusts also. For not only flying, but creeping up the walls also, they enter the houses through the openings for light." <sup>18</sup> A.D. 784, there came the flying locust, and wasted the corn and left its offspring; and this came forth and crawled, and scaled walls and entered houses by windows and doors; and if it entered the house on the S. side, it went out on the N.; together with herbs and trees it devoured also woolen clothing, and men's dresses." Modern travelers relate the same. <sup>19</sup> They entered the inmost recesses of the houses, were found in every corner, stuck to our clothes and infested our food."

<sup>20</sup> They overwhelm the province of Nedjd sometimes to such a degree, that having destroyed the harvest, they penetrate by thousands into the private dwellings, and devour whatsoever they can find, even the leather of the water-vessels." <sup>21</sup> In June 1646, at Novogorod it was prodigious to behold them, because they were hatched there that spring, and being as yet scarce able to fly, the ground was all covered, and the air so full of them, that I could not eat in my chamber without a candle, all the houses being full of them, even the stables, barns, chambers, garrets, and cellars. I caused cannon-powder and sulphur to be burnt, to expel them, but all to no purpose. For when the door was opened, an infinite number came in, and the others went fluttering about; and it was a troublesome thing when a man went abroad, to be hit on the face by

<sup>13</sup> S. Matt. xxi. 17, 18. xxviii. 11. S. Mark xi. 1, 19. S. Luke xix. 41. Act. vii. 58. S. John xix. 20.

<sup>14</sup> Ant. x. 31, no mention of Jerusalem having immediately preceded. He calls Manasseh's mother τολήτης, "a citizen," i.e. of Jerusalem.

<sup>15</sup> Ex. x. 5, 6.

<sup>16</sup> S. Jerome, ad loc.

<sup>17</sup> Theod. ad loc.

<sup>18</sup> Barth. Chron. Syr. p. 134.

<sup>19</sup> Morier, p. 100.

<sup>20</sup> Bureckhardt, Notes, ii. 90.

<sup>21</sup> Beauplan, p. 599.

Before  
CHRIST  
cir. 800.  
10 <sup>a</sup>The earth shall  
quake before them; the  
heavens shall tremble:  
the sun and the moon  
ch. 3. 15. Matt. 24. 29.

those creatures, on the nose, eyes, or cheeks, so that there was no opening one's mouth, but some would get in. Yet all this was nothing; for when we were to eat, they gave us no respite; and when we went to cut a piece of meat, we cut a locust with it, and when a man opened his mouth to put in a morsel, he was sure to chew one of them." The Eastern windows, not being glazed but having at most a lattice-work<sup>1</sup>, presented no obstacle to this continuous inroad. All was one stream of infesting, harassing foes.

As the windows are to the house, so are the senses and especially the sight to the soul. As the strongest walls and battlements and towers avail not to keep out an enemy, if there be an opening or chink through which he can make his way, so, in vain is the protection of God's Providence or His Grace<sup>2</sup>, if the soul leaves the senses unguarded to admit unchallenged sights, sounds, touches, which may take the soul prisoner. "<sup>3</sup> *Dz'uh, says Jeremiah', entereth through the window.* Thy window is thy eye. If thou seest, to lust, death hath entered in; if thou hearest enticing words, death hath entered in: if softness gain possession of thy senses, death has made his way in." The arrow of sin is shot through them. "<sup>4</sup> When the tongue of one introduces the virus of perdition, and the ears of others gladly drink it in, death enters in; while with itching ears and mouth men minister eagerly to one another the deadly draught of detraction, death enters in at the windows." "<sup>5</sup> Eve had not touched the forbidden tree, except she had first looked on it heedlessly. With what control must we in this dying life restrain our sight, when the mother of the living came to death through the eyes! The mind of the Prophet, which had been often lifted up to see hidden mysteries, seeing heedlessly another's wife, was darkened,<sup>6</sup> and fell. "To keep purity of heart, thou must guard the outward senses." An enemy is easily kept out by the barred door or window, who, having entered in unawares, can only by strong effort and grace be forced out. "It is easier," said the heathen philosopher<sup>7</sup>, "to forbid the beginnings of feelings than to control their might."

<sup>1</sup> S. Jerome, in Ezek. xli. 16. <sup>2</sup> נִרְכָּם and נִרְכָּז are both derived from "twisting" and so reticulating.

<sup>2</sup> from Lap. on Jer. <sup>3</sup> ix. 21.

<sup>4</sup> S. Ambr. de fug. Soc. 23  
<sup>5</sup> S. Bern. in Cant. 8. 24.

Before  
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shall be dark, and the stars shall withdraw their shining:

<sup>6</sup> Jer. 25. 30.  
ch. 3. 16.  
Amos 1. 2.

11 <sup>a</sup> And the Lord shall

*Like a thief*, i. e. they should come unawares, so as to take men by surprise, that there should be no guarding against them. As this is the close of this wonderful description, it may be that he would, in the end, describe the suddenness and inevitableness of God's judgments when they do come, and of the final judgment. It is remarkable that our Lord, and His Apostles from Him adopt this image of the Prophet, in speaking of the coming of the Day of Judgment and His own. *Behold I come as a thief.* *This know, that if the goodman of the house had known what hour the thief would come, he would have watched.* *Be ye therefore ready also; for the Son of man cometh at an hour when ye think not.* *Yourselves know perfectly that the Day of the Lord so cometh as a thief in the night.* *Ye are not in darkness, that that Day should overtake you as a thief.*

10. *The earth shall quake before them.* "Not," says S. Jerome, "as though locusts or enemies had power to move the heavens or to shake the earth; but because, to those under trouble, for their exceeding terror, the heaven seems to fall and the earth to reel. But indeed, for the multitude of the locusts which cover the heavens, sun and moon shall be turned into darkness, and the stars shall withdraw their shining, while the cloud of locusts interrupts the light, and allows it not to reach the earth." Yet the mention of moon and stars rather suggests that something more is meant than the locusts, who, not flying by night except when they cross the sea, do not obscure either. Rather, as the next verse speaks of God's immediate, sensible, Presence, this verse seems to pass from the image of the locusts to the full reality, and to say that heaven and earth should shake at the judgments of God, before He appeareth. Our Lord gives the same description of the forerunners of the Day of Judgment<sup>8</sup>; *there shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring, men's hearts failing them for fear and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.*

11. *And the Lord shall utter His voice.* The Prophet had described at length the coming

<sup>6</sup> from S. Greg. on Job L. xxi. § 4.

<sup>7</sup> Senec. Ep. 96. L.

<sup>8</sup> Rev. xvi. 15. (add iii. 3.) S. Matt. xxiv. 43, 44. S. Luke xii. 39. 1 Thess. v. 2. 2 Pet. iii. 10.

<sup>9</sup> S. Luke xxi. 25, 6.

Before  
C H R I S T      utter his voice before 'his  
cir. 800.      army: for his camp is very  
ever, 25.  
Jer. 50. 34.  
Rev. 18. 8.      great: "for he is strong  
that executeth his word:

of God's judgments, as a mighty army. But lest amid the judgments, men should, (as they often do) forget the Judge, he represents God, as commanding this His army, gathering, ordering, marshalling, directing them, giving them the word, when and upon whom they should pour themselves. Their presence was a token of His. They should neither anticipate that command, nor linger. But as an army awaits the command to move, and then, the word being given, rolls on instantly, so God's judgments await the precise moment of His Will, and then fall. *The voice of the Lord* is elsewhere used for the thunder; because in it He seems to speak in majesty and terror to the guilty soul. But here the voice refers, not to us, but to the army, which He is imaged as marshalling; as Isaiah, referring perhaps to this place, says *The Lord of hosts mustereth the host of the battle*<sup>1</sup>. God had spoken, and His people had not obeyed; now He speaks not to them any more, but to their enemies. He calls the Medes and Persians, *My sanctified ones, My mighty ones*<sup>2</sup>, when they were to exercise His judgments on Babylon; and our Lord calls the Romans His armies. *He sent forth His armies and destroyed those murderers and burned up their city*<sup>3</sup>. Then follow as threefold ground of terror. *For His camp is very great*. All the instruments wherewith God punishes sin, are pictured as His one camp, each going, as *He commands, Who bringeth forth the host of heaven by number*: *He calleth them all by names, by the greatness of His might, for that He is strong in power; not one faileth*<sup>4</sup>. For he is strong, that executeth His word, or, for it (His camp) is strong, executing His word. Weak though His instruments be in themselves, they are mighty when they do His commands, for He empowers them, as S. Paul saith, *I can do all things through Christ instrengthening me*<sup>5</sup>. *For the Day of the Lord is great, great, on account of the great things done in it*. As those are called *evil days, an evil time, in which evil comes; as it is called an acceptable time; in which we may be accepted; so the Day of God's judgment is great and very terrible, on account of the great and terrible acts of His justice done in it. Who can abide it?* The answer is implied in the question. "No one, unless God enable him."<sup>6</sup>

This is the close of the threatened woe. The close, so much beyond any passing

for the \*day of the C H R I S T Before  
LORD is great and very cir. 800.  
terrible; and \*who can \*Jer. 30. 7.  
abide it? Amos 5. 18.  
Zeph. 1. 15.  
Num. 24. 23.  
Mal. 3. 2.

scourge of any created destroyer, locusts or armies, suggests the more what has been said already, that the Prophet is speaking of the whole aggregate of God's judgments unto the Day of Judgment.

<sup>1</sup> "The Lord saith, that He will send an Angel with the sound of a trumpet, and the Apostle declares that the resurrection of the dead shall take place amid the sound of a trumpet. In the Revelation of John too, we read that the seven Angels received seven trumpets, and as they sounded in order, that was done which Scripture describes. The priests and teachers accordingly are here bidden to lift up their voice like a trumpet in Zion, that is, the Church, that so all the inhabitants of the earth may be troubled or confounded, and this confusion may draw them to Salvation. By the Day of the Lord, understand the Day of judgment, or the day when each departeth out of the body. For what will be to all in the Day of judgment, this is fulfilled in each in the day of death. It is a day of darkness and gloominess, a day of clouds and of thick darkness, because everything will be full of punishment and torment. The great and strong people of the angels will come, to render to each according to his works; and as the rising morn first seizes the mountains, so judgment shall begin with the great and mighty, so that mighty men shall be mightily tormented<sup>7</sup>. There hath not been ever the like, neither shall be any more after it. For all evils, contained in ancient histories and which have happened to men, by inundation of the sea, or overflow of rivers, or by pestilence, disease, famine, wild beasts, ravages of enemies, cannot be compared to the Day of judgment. A fire devoureth, or consumeth before this people, to consume in us hay, wood, stubble. Whence it is said of God<sup>8</sup>, thy God is a consuming fire. And after him a flame burneth, so as to leave nothing unpunished. Whomsoever this people toucheth not, nor findeth in him what is to be burned, shall be likened to the garden of God, and the paradise of pleasure, i. e. of Eden. If it burn any, it will reduce this (as it were) wilderness to dust and ashes, nor can any escape its fury. For they shall run to and fro to torture those over whom they shall receive power, like horsemen flying hither and thither. Their sound shall be terrible, as chariots hurrying along level places, and

<sup>1</sup> Is. xiii. 4.  
<sup>2</sup> S. Matt. xxii. 7.

<sup>3</sup> Ib. 3.  
<sup>4</sup> Is. xl. 28.

<sup>5</sup> Phil. iv. 13.  
<sup>6</sup> Wisd. vi. 6.

<sup>7</sup> S. Jer.  
<sup>8</sup> Deut. iv. 24.

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■ Jer. 4. 1.  
Hos. 12. 6.  
& 14. 1.

12 ¶ Therefore also now, saith the L O R D , turn ye even to me with all your

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heart, and with fasting, and with weeping, and with mourning :

upon the tops of the mountains they shall leap, longing to torment all who are lofty and set on high in the Church. And since before them there is a devouring fire, they will destroy everything, as the fire devoureth the stubble. They shall come to punish, as a strong people in battle array. Such will be the fear, of all, such the conscience of sinners, that none shall shine or have any brightness of joy, but his face shall be turned into darkness. They shall not turn aside, in fulfilling the office enjoined them, but each shall carry on the punishments on sinners entrusted to him.— At the presence of that people, the earth shall quake and the heavens tremble. For heaven and earth shall pass away, but the word of the Lord shall endure for ever. The sun and moon also shall not endure to see the punishments of the miserable, and shall remove and, for bright light, shall be shrouded in terrible darkness. The stars also shall withdraw their shining, in that the holy also shall not without fear behold the presence of the Lord. Amid all this, The Lord shall utter His voice before His army. For as the Babylonians, in punishing Jerusalem, are called the army of God, so the evil angels (of whom it is written<sup>1</sup>, He cast upon them the fierceness of His anger, wrath, and indignation, and trouble, by sending evil angels among them) are called the army of God and His camp, in that they do the Will of God."

The Day of the Lord, is great and terrible, of which it is written elsewhere<sup>2</sup>, to what end do ye desire the Day of the Lord? it is darkness and not light and very terrible, and few or none can abide it, but will furnish some ground of severity against himself.

12. Therefore [And] now also. All this being so, one way of escape there is, true repentance. As if God said<sup>3</sup>, "All this I have therefore spoken, in order to terrify you by My threats. Wherefore turn unto Me with all your hearts, and shew the penitence of your minds by fasting and weeping and mourning, that, fasting now, ye may be filled hereafter; weeping now, ye may laugh hereafter; mourning now, ye may hereafter be comforted<sup>4</sup>. And since it is your wont to rend your garments in sorrow, I command you to rend, not them but your hearts which are full of sin, which, like bladders, unless they be opened, will burst of themselves. And when ye have done this, return unto the Lord your God, whom your former sins alienated from you;

and despair not of pardon for the greatness of your guilt, for mighty mercy will blot out mighty sins."

"The strict Judge cannot be overcome, for He is Omnipotent; cannot be deceived, for He is Wisdom; cannot be corrupted, for He is Justice; cannot be sustained, for He is Eternal; cannot be avoided, for He is everywhere. Yet He can be entreated, because He is Mercy; He can be appeased, because He is Goodness; He can cleanse, because He is the Fountain of grace; He can satisfy, because He is the Bread of life; He can soothe, because He is the Unction from above; He can beautify, because He is Fullness; He can beautify because He is Bliss. Turned from Him, then, and fearing His Justice, turn ye to Him, and flee to His Mercy. Flee from Himself to Himself, from the rigor of Justice to the Bosom of Mercy. The Lord Who is to be feared saith it. He Who is Truth enjoins what is just, profitable, good, turn ye to Me, &c."

Turn ye even to Me, i. e. so as to return quite to<sup>5</sup> God, not halting, not turning half way, not in some things only, but from all the lusts and pleasures to which they had turned from God. "Turn quite to Me, He saith, with all your heart, with your whole mind, whole soul, whole spirit, whole affections. For I am the Creator and Lord of the heart and mind, and therefore will, that that whole should be given, yea, given back, to Me, and endure not that any part of it be secretly stolen from Me to be given to idols, lusts or appetites." "It often happens with some people," says S. Gregory<sup>6</sup>, "that they stoutly gird themselves up to encounter some vices, but neglect to overcome others, and while they never rouse themselves up against these, they are re-establishing against themselves, even those which they had subdued." Others, "in resolve, aim at right courses, but are ever doubling back to their wonted evil ones, and being, as it were, drawn out without themselves, they return back to themselves in a round, desiring good ways, but never forsaking evil ways." In contrast to these half conversions, he bids us turn to God with our whole inmost soul, so that all our affections should be fixed on God, and all within us, by a strong union, cleave to Him; for "in whatever degree our affections are scattered among created things, so far is the conversion of the heart to God impaired."

<sup>1</sup> Pn. lxxviii. 49. <sup>2</sup> from Am. v. 18. <sup>3</sup> S. Jer. 48. Luke vi. 21. S. Matt. v. 4. <sup>4</sup> Hugo de S. V.

<sup>5</sup> The force of <sup>¶</sup>Y. See on Hos. xiv. 2. <sup>7</sup> Lap. <sup>6</sup> on Job vii. § 35. 34. p. 390. O. T.

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13 And <sup>a</sup>rend your  
heart and not <sup>b</sup>your gar-  
ments, and turn unto the  
LORD your God: for he is  
Before  
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<sup>a</sup> Ps. 34. 18. & 61. 17. <sup>b</sup> Gen. 37. 34. 2 Sam. 1. 11.  
Job. 1. 20.

"Look diligently," says S. Bernard<sup>1</sup>, "what thou lovest, what thou fearest, wherein thou rejoicest or art saddened, and under the rags of conversion thou wilt find a heart perverted. The whole heart is in these four affections; and of these I think we must understand that saying, *turn to the Lord with all thy heart*. Let then thy love be converted to Him, so that thou love nothing whatever save Himself, or at least for Him. Let thy fear also be converted unto Him; for all fear is perverted, whereby thou fearest anything besides Him or not for Him. So too let thy joy and sorrow equally be converted unto Him. This will be, if thou only grieve or joy according to Him." <sup>2</sup> There is a conversion with the whole heart, and another with a part. The conversion with the whole heart God seeketh, for it suffices to salvation. That which is partial he rejecteth, for it is feigned and far from salvation. In the heart, there are three powers, reason, will, memory; reason, of things future; will, of things present; memory, of things past. For reason seeks things to come; the will loves things present; memory retains things past. Reason illuminates; will loves; memory retains. When then the reason seeks that Highest Good and finds, the will receives and loves, the memory anxiously keeps and closely embraces, then the soul turns with the whole heart to God. But when the reason slumbers and neglects to seek heavenly things, or the will is tepid and cares not to love them, or the memory is torpid and is careless to retain them, then the soul acts false, falling first into the vice of ignorance, secondly into the guilt of negligence, thirdly into the sin of malice. In each, the soul acts false; else ignorance would be expelled by the light of reason, and negligence be excluded by zeal of will, and malice be quenched by diligence of memory [of Divine things]. Reason then seeking begetteth knowledge; will embracing produceth love; memory holding fast, confirmation. The first produceth the light of knowledge, the second, the love of righteousness; the third preserveth the treasure of grace. This is that conversion of heart, which God requireth; this is that, which sufficeth to salvation."

*And with fasting.* <sup>3</sup> In their returning to Him, it is required in the first place, that it be with the heart in the inward man, yet so that the outward man is not left unconcerned, but hath his part also, in performance of

ments, and turn unto the  
LORD your God: for he is  
Before  
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such things whereby he may express, how the inward man is really affected; and so by the concurrence of both is true conversion made up. *With fasting*, which shall make for the humbling of the heart, which pampering of the flesh is apt to puff up and make insensible of its own condition, and forgetful of God and His service, as Jeshurun who, being *waxed fat, kicked, and forsook the God which made him and lightly esteemed the God of his salvation*<sup>4</sup>. To waiting then on God's service and prayer, it is usually joined in Scripture, as almost a necessary accompaniment, called for by God, and by holy men practised.<sup>5</sup>

*And with weeping and with mourning*; i. e. by *beating*<sup>6</sup> on the breast, (as the word originally denoted,) as the publican smote upon his breast<sup>7</sup>, and all the people that came together to that sight [of Jesus on the Cross], beholding the things which were done, smote their breasts<sup>8</sup>. <sup>9</sup> These also, in themselves signs of grief, stir up in the heart more grief, and so have their effects on the person himself, for the increase of his repentance, as well as for shewing it. It also stirrups in others like passions, and provokes them also to repentance.<sup>10</sup> <sup>11</sup> These things, done purely and holily, are not conversion itself, but are excellent signs of conversion.<sup>12</sup> <sup>13</sup> We ought to turn in fasting, whereby vices are repressed, and the mind is raised. We ought to turn in weeping, out of longing for our home, out of displeasure at our faults, out of love to the sufferings of Christ, and for the manifold transgressions and errors of the world.<sup>14</sup> "What avails it," says S. Gregory<sup>15</sup>, "to confess iniquities, if the affliction of penitence follow not the confession of the lips? For three things are to be considered in every true penitent, conversion of the mind, confession of the mouth, and revenge for the sin. This third sort is as a necessary medicine, that so the imposthume of guilt, pricked by confession, be purified by conversion, and healed by the medicine of affliction. The sign of true conversion is not in the confession of the mouth, but in the affliction of penitence. For then do we see that a sinner is well converted, when by a worthy austerity of affliction he strives to efface what in speech he confesses. Wherefore John Baptist, rebuking the ill-converted Jews who flock to him says, *O generation of vipers—bring forth therefore fruits worthy of repentance*."<sup>16</sup>

13. *And rend your hearts and not your garments*, i. e. not your garments only<sup>17</sup>. The

<sup>1</sup> Serm. 2. de Quadr. Lap. <sup>2</sup> Hugo de S. V. <sup>3</sup> Poc.

<sup>4</sup> Deut. xxxii. 15.

<sup>5</sup> Tertullian. <sup>6</sup> S. Luke xviii. 13.

<sup>7</sup> Ib. xxiii. 48. <sup>8</sup> Poc.

<sup>9</sup> Mont. ap. Poc.

<sup>10</sup> Dion.

<sup>11</sup> in 1 Reg. L. vi. c. 2. § 33. See Tertullian Note K.

Oxf. Tr.

<sup>12</sup> See on Hos. vi. 6.

**Before** **CHRIST** **gracious and merciful,**  
cir. 800. **slow to anger, and of great**  
• Ex. 34. 6. Ps. 86. 5, 15. Jonah 4. 2.

rending of the clothes was an expression of extraordinary uncontrollable emotion, chiefly of grief, of terror, or of horror. At least, in Holy Scripture it is not mentioned as a part of ordinary mourning, but only upon some sudden overpowering grief, whether public or private<sup>1</sup>. It was not used on occasion of death, unless there were something very grievous about its circumstances. At times it was used as an outward expression, one of deep grief, as when the leper was commanded to keep his clothes rent<sup>2</sup>, or when David, to express his abhorrence at the murder of Abner, commanded *all the people with him, rend your clothes*; Ahab used it, with fasting and haircloth, on God's sentence by Elijah and obtained a mitigation of the temporal punishment of his sin; Jeremiah marvels that neither *the king, Jehoiakim, nor any of his servants, rent their garments*, on reading the roll containing the woes which God had by him pronounced against Judah. The holy garments of the priests were on no occasion to be rent<sup>4</sup>; (probably because the wholeness was a symbol of perfection, whence care was to be taken that the ephod should not accidentally be rent<sup>5</sup>) so that the act of Caiaphas was the greater hypocrisy<sup>6</sup>. He used it probably to impress his own blasphemous accusation on the people, as for a good end, the Apostles Paul and Barnabas rent their<sup>7</sup> clothes, when they heard that, after the cure of the impotent man, the priest of Jupiter with the people would have done sacrifice unto them. Since then apostles used this act, Joel plainly doth not forbid the use of such outward behavior, by which their repentance might be expressed, but only requires that it be done not in outward shew only, but accompanied with the inward affections. <sup>8</sup>The Jews are bidden then to rend their hearts rather than their garments, and to set the truth of repentance in what is inward, rather than in what is outward." But since the rending of the garments was the outward sign of very vehement grief, it was no commonplace superficial sorrow, which the Prophet enjoined, but one which should pierce and rend the inmost soul, and empty it of its sins and its love for sin. <sup>9</sup>Any very grieving thing is said to cut one's heart, to "cut him to the heart." A truly penitent

kindness, and repenteth **Before** **CHRIST** **cir. 800.**

heart is called *a broken and a contrite heart*. Such a penitent rends and "rips up by a narrow search the recesses of the heart, to discover the abominations thereof," and pours out before God "the diseased and perilous stuff" pent up and festering there, "expels the evil thoughts lodged in it, and opens it in all things to the reception of Divine grace. This rending is no other than the spiritual circumcision to which Moses exhorts. Whence of the Jews, not thus rent in heart, it is written in Jeremiah<sup>10</sup>, *All the nations are uncircumcised, and all the house of Israel are uncircumcised in heart*. This rending then is the casting out of the sins and passions."

*And turn unto the Lord your God. God owns Himself as still their God, although they had turned and were gone from Him in sin and were alienated from Him. To Him, the true, Unchangeable God, if they returned, they would find Him still their God. Return, ye backsliding children, I will heal your backsliding*, God saith by Jeremiah<sup>11</sup>; *Bethold, Israel answers, we come unto Thee, for Thou art the Lord our God.*

*For He is very gracious and very merciful.* Both these words are intensive<sup>12</sup>. All the words, *very gracious, very merciful, slow to anger, and of great kindness*, are the same and in the same order as in that revelation to Moses, when, on the renewal of the two tables of the law, *the Lord descended in the cloud and proclaimed the name of the Lord*<sup>13</sup>. The words are frequently repeated, shewing how deeply that revelation sunk in the pious minds of Israel. They are, in part, pleaded to God by Moses himself<sup>14</sup>; David, at one time, pleaded them all to God<sup>15</sup>; elsewhere he repeats them of God, as in this place<sup>16</sup>. Nehemiah, in praising God for His forgiving mercies, prefixes the title, *God of pardons*<sup>17</sup>, and adds, *and Thou forsakest them not*; as Joel, for the special object here, adds, *and repenteth Him of the evil*. A Psalmist, and Hezekiah in his message to Isaiah, and Nehemiah in the course of that same prayer, repeat the two words of intense mercy, *very gracious and very merciful*<sup>18</sup>, which are used of God only, except once by that same Psalmist<sup>19</sup>, with the express object of shewing how the good man conformeth himself to God. The word *very gracious* ex-

<sup>1</sup> The instances are: Gen. xxxvii. 29, 34. xliv. 13. Num. xiv. 6. Josh. vii. 6. Jud. xi. 35. 1 Sam. iv. 12. 25. 2 Sam. i. 2, 11. iii. 31. xiii. 19, 31. xv. 32. 1 Kings xxi. 27. 2 Kings v. 7, 8. vi. 30. xi. 14. xviii. 37.. xix. 1. xxii. 11, 19. Ezr. ix. 3, 5. Esth. iv. 1. Job i. 20. ii. 12. Jer. xli. 5.

<sup>2</sup> Lev. xiii. 45. The word is not, as here, יְרַפֵּא, but רַפֵּא, used only in Leviticus.

<sup>3</sup> Jer. xxxvi. 24.

<sup>4</sup> Lev. x. 6. xxi. 10.

<sup>5</sup> Ex. xxviii. 32. xxxix. 23.

<sup>6</sup> S. Matt. xxvi. 66. S. Mark xiv. 63. <sup>7</sup> Acts xiv. 14.

<sup>8</sup> Dion. <sup>9</sup> Poc. and Dion. <sup>10</sup> ix. 26.

<sup>11</sup> iii. 22. <sup>12</sup> בְּתַעֲבָתְךָ. <sup>13</sup> Ex. xxxiv. 5, 6.

<sup>14</sup> Num. xiv. 18. <sup>15</sup> Ps. lxxxvi. 15.

<sup>16</sup> Ps. ciii. 8. cxlv. 8. <sup>17</sup> Neh. ix. 11.

<sup>18</sup> Ps. cxii. 4. <sup>19</sup> Neh. ix. 31.

<sup>20</sup> Ps. cxii. 4.

Before  
CHRIST  
cir. 800.  
14 "Who knoweth if he  
will return and repent,  
will return and leave a blessing  
behind him; even a meat  
offering and a drink offer-  
ing unto the LORD your  
God?"

Josh. 14. 12.

2 Sam. 12. 22.

2 Kings 19. 4.

Amos 5. 15.

Jonah 3. 9.

Zeph. 2. 3.

Is. 63. 8.

"Hag. 2. 19. ch. 1. 9. 13.

Before  
CHRIST  
cir. 800.  
15 ¶ "Blow the trumpet  
in Zion, sanctify a fast,  
call a solemn assembly:

Num. 10. 3.

ver. 1.

ch. 1. 14.

presses God's free love, whereby He sheweth Himself good to us; *very merciful* expresses the tender yearning of His love over our miseries<sup>1</sup>; *great kindness*, expresses God's tender love, as love. He first says, that God is *slow to anger or long-suffering*, enduring long the wickedness and rebellion of man, and waiting patiently for the conversion and repentance of sinners. Then he adds, that God is *abundant in kindness*, having manifold resources and expedients of His tender love, whereby to win them to repentance. Lastly He is *repentant of the evil*. The evil which He foretells, and at last inflicts, is (so to speak) against His Will, Who *willeth not that any should perish*, and, therefore, on the first tokens of repentance He *repenteth Him of the evil*, and doeth it not.

The words rendered, *of great kindness*, are better rendered elsewhere, *abundant, plenteous in goodness, mercy*<sup>2</sup>. Although the mercy of God is in itself one and simple, yet it is called *abundant* on account of its divers effects. For God knoweth how in a thousand ways to succor His own. Whence the Psalmist prays, *According to the multitude of Thy mercies, turn Thou unto me*<sup>3</sup>. *According to the multitude of Thy tender mercies, do away mine offences*<sup>4</sup>.

14. *Who knoweth if He will return*. God has promised forgiveness of sins and of eternal punishment to those who turn to Him with their whole heart. Of this, then, there could be no doubt. But He has not promised either to individuals or to Churches, that He will remit the temporal punishment which He had threatened. He forgave David the sin. Nathan says, *The Lord also hath put away thy sin*. But he said at the same time, *the sword shall never depart from thy house*<sup>5</sup>; and the temporal punishment of his sin pursued him, even on the bed of death. David thought that the temporal punishment of his sin, in the death of the child, might be remitted to him. He used the same form of words as Joel<sup>6</sup>, *I said, who can tell whether God will be gracious unto me, that the child may live?* But the child died. The king of Nineveh used the like words<sup>7</sup>, *Who can tell if God will return and repent and turn away from His fierce anger, that we perish not?* And he was heard. God retained or remitted the temporal punish-

ment, as He saw good for each. This of the Prophet Joel is of a mixed character. The blessing which they crave, he explains to be *the meat offering and the drink offering*, which had been *cut off or withheld from the house of their God*. For "if He gave them wherewith to serve Him," after withdrawing it, it was clear that "He would accept of them and be pleased with their service." Yet this does not imply that He would restore all to them. A Jewish writer<sup>8</sup> notes that after the Captivity, "the service of sacrifices alone returned to them," but that "prophecy, [soon after], the ark, the Urim and Thummim, and the other things [the fire from heaven] were wanting there." As a pattern, however, to all times, God teaches them to ask first what belongs to His kingdom and His righteousness, and to leave the rest to Him. So long as the means of serving Him were left, there was hope of all. Where the Sacrament of the Body and Blood of Christ (whereof the meat offering and the drink offering were symbols) remains, there are "<sup>9</sup>the pledges of His love," the earnest of all other blessing.

He says, *leave a blessing behind Him*, speaking of God as one estranged, who had been long absent and who returns, giving tokens of His forgiveness and renewed good-pleasure. God often visits the penitent soul and, by some sweetness with which the soul is bathed, leaves a token of His renewed Presence. God is said to repent, not as though He varied in Himself, but because He deals variously with us, as we receive His inspirations and follow His drawings, or no.

15. Before, he had, in these same words<sup>10</sup>, called to repentance, because the Day of the Lord was coming, was nigh, *a day of darkness, &c.* Now<sup>11</sup>, because God is *gracious and merciful, slow to anger and plenteous in goodness*, he again exhorts, *Blow ye the trumpet*; only the call is more detailed, that every sex and age should form one band of suppliants to the mercy of God. "<sup>12</sup>Most full abolition of sins is then obtained, when one prayer and one confession issues from the whole Church. For since the Lord promiseth to the pious agreement of two or three, that He will grant whatever is so asked, what shall be denied to a people of many thousands, fulfilling together one observance, and supplicating in

<sup>1</sup> See on Hos. ii. 19.<sup>2</sup> Ex. xxxiv. 6. Ps. lxxxvi. 15. ciii. 8.<sup>3</sup> Ps. xxv. 7. 16. <sup>4</sup> Ps. li. 1. <sup>5</sup> 2 Sam. xii. 13, 10.<sup>6</sup> Ib. 22.<sup>7</sup> Jon. iii. 9.<sup>8</sup> Poc.<sup>9</sup> Abarb. in Poc.<sup>10</sup> Communion Service.<sup>11</sup> II. 1. 1. 14.<sup>12</sup> S. Jer.<sup>13</sup> S. Leo Serm. 3 de jej. 7 mens. 23. Lap.

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16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

<sup>1</sup> Ex. 10. 10, 22. <sup>2</sup> ch. 1. 14. <sup>3</sup> 2 Chr. 20. 13. <sup>4</sup> 1 Cor. 7. 5.

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17 Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that || Or, use a byword against the heathen should rule them.

<sup>5</sup> Ex. 32. 11, 12. <sup>6</sup> Deut. 9. 26-29.

harmony through One Spirit?" "We come together," says Tertullian<sup>1</sup> of Christian worship, "in a meeting and congregation as before God, as though we would in one body sue Him by our prayers. This violence is pleasing to God."

16. *Sanctify the congregation.* "Do what in you lies, by monishing, exhorting, threatening, giving the example of a holy life, that the whole people present itself holy before its God," "lest your prayers be hindered, and a little leaven corrupt the whole lump."<sup>2</sup>

*Assemble the elders.* "The judgment concerned all; all then were to join in seeking mercy from God. None were on any pretence to be exempted; not the oldest, whose strength was decayed, or the youngest, who might seem not yet of strength." The old also are commonly freer from sin and more given to prayer.

*Gather the children.* "He Who feedeth the young ravens when they cry, will not neglect the cry of poor children. He assigns as a reason, why it were fitting to spare Nineveh, the <sup>3</sup> six-score thousand persons that could not discern between their right hand and their left." The sight of them who were involved in their parents' punishment could not but move the parents to greater earnestness. So when Moab and Ammon<sup>4</sup>, a great multitude, came against Jehoshaphat, he proclaimed a fast throughout all Judah, and Judah gathered themselves together to ask help of the Lord; even out of all the cities of Judah, they came to seek the Lord. And all Judah was standing before the Lord, their little ones also, their wives, and their children. So it is described in the book of Judith, how "with great vehemency did they humble their souls, both they and their wives and their children—and every man and woman and the little children—fell before the temple, and cast ashes upon their heads and spread out their sackcloth before the face of the Lord."

*Let the bridegroom go forth.* He says not even, the married, or the newly married, he who had taken a new wife, but he uses the special terms of the marriage-day, *bridegroom*

and *bride*. The new-married man was, during a year, exempted from going out to war, or from any duties which might press upon him<sup>5</sup>. But nothing was to free from this common affliction of sorrow. Even the just newly married, although it were the very day of the bridal, were to leave the marriage-chamber and join in the common austerity of repentance. It was mockery of God to spend in delights time consecrated by Him to sorrow. He says<sup>6</sup>, *In that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth. And behold joy and gladness—surely this iniquity shall not be purged from you till ye die, saith the Lord God of Hosts.* Whence, in times of fasting or prayer, the Apostle suggests the giving up of pure pleasures<sup>7</sup>, that ye may give yourselves to fasting and prayer.

"He then who, by chastisement in food and by fasting and alms, says that he is doing acts of repentance, in vain doth he promise this in words, unless he go forth out of his chamber and fulfill a holy and pure fast by a chaste penitence."

17. *Let the priests, the ministers of the Lord, weep between the porch and the altar.* The porch in this, Solomon's temple, was in fact a tower, in front of the Holy of Holies, of the same breadth with the Temple, viz. 20 cubits, and its depth half its breadth, viz. 10 cubits<sup>8</sup>, and its height 120 cubits, the whole overlaid within with pure gold<sup>9</sup>. The brazen altar for burnt offerings stood in front of it<sup>10</sup>. The altar was of brass, twenty cubits square; and so, equal in breadth to the Temple itself, and ten cubits high<sup>11</sup>. The space then between the porch and the altar was inclosed on those two sides<sup>12</sup>; it became an inner part of the court of the priests. Through it the priests or the high priest passed, whenever they went to sprinkle the blood, typifying the Atonement, before the veil of the tabernacle, or for any other office of the tabernacle. It seems to have been a place of prayer for the priests. It is spoken of as an aggravation of the sins of those 25 idolatrous priests, that here, where they ought to worship God, they turned

<sup>1</sup> Apol. c. 39. p. 30. Oxf. Tr. <sup>2</sup> Lap. <sup>3</sup> S. Jer. <sup>4</sup> Poc. <sup>5</sup> Jon. iv. 11. <sup>6</sup> 2 Chr. xx. 1-4, 13. <sup>7</sup> iv. 9-11. <sup>8</sup> Deut. xxiv. 5. <sup>9</sup> Is. xxii. 12-14.

<sup>10</sup> 1 Cor. vii. 5. <sup>11</sup> 1 Kings vi. 3. <sup>12</sup> 2 Chr. iii. 4. <sup>13</sup> Ib. viii. 12. <sup>14</sup> Ib. iv. 1. <sup>15</sup> Ib. vii. 7.

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over them: <sup>1</sup> wherefore should they say among the people, Where is their God?

¶ Then will the LORD <sup>2</sup> be jealous for his land, <sup>3</sup> and pity his people.

19 Yea, the LORD will

their backs toward the Temple of the Lord, to worship the sun<sup>4</sup>. Here, in the exercise of his office, Zechariah was standing<sup>5</sup>, when the Spirit of God came upon him and he rebuked the people and they stoned him. Here the priests, with their faces toward the Holy of Holies and the Temple which He had filled with His Glory, were to weep. Tears are a gift of God. In holier times, so did the priests weep at the Holy Eucharist in thought of the Passion and Precious Death of our Lord Jesus, which we then plead to God, that they bore with them, as part of their dress, linen wherewith to dry their tears<sup>6</sup>.

*And let them say.* A form of prayer is provided for them. From this the words, *spare us, good Lord, spare thy people*, enter into the litanies of the Christian Church.

*And give not thine heritage to reproach.* The enmity of the heathen against the Jews was an enmity against God. God had avouched them as His people and His property. Their land was an heritage from God. God, in that He had separated them from the heathen, and revealed Himself to them, had made them His especial heritage. Moses<sup>7</sup>, then Joshua<sup>8</sup>, the Psalmists<sup>9</sup>, plead with God, that His own power or will to save His people would be called in question, if he should destroy them, or give them up. God, on the other hand, tells them, that not for any deserts of theirs, but for His own Name's sake, He delivered them, lest the Heathen should be the more confirmed in their errors as to Himself<sup>10</sup>. It is part of true penitence to plead to God to pardon us, not for anything in ourselves, (for we have nothing of our own but our sins) but because we are the work of His hands, created in His image, the price of the Blood of Jesus, called by His Name.

*That the heathen should rule over them.* This, and not the rendering in the margin, *use a byword against them*, is the uniform meaning of

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answer and say unto his people, Behold, I will send you <sup>11</sup> corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

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<sup>12</sup> See ch. 1. 10,  
Mal. 3. 10,  
11, 12.

the Hebrew phrase. It is not to be supposed that the Prophet Joel would use it in a sense contrary to the uniform usage of all the writers before him. Nor is there any instance of any other usage of the idiom in any later writer<sup>13</sup>. "The enigma which was closed," says St. Jerome, "is now opened. For who that people is, manifold and strong, described above under the name of the *palmerworm, the locust, the canker-worm and the caterpillar*, is now explained more clearly, *lest the heathen rule over them*." For the heritage of the Lord is given to reproach, when they serve their enemies, and the nations say, *Where is their God, Whom they boasted to be their Sovereign and their Protector?*" Such is the reproach ever made against God's people, when He does not visibly protect them, which the Psalmist says was as a sword in his bones<sup>14</sup>; his tears were his *meat and drink* while they said it. The Chief priests and scribes and elders fulfilled a prophecy by venturing so to blaspheme their Lord<sup>15</sup>, *He trusted in God; let Him deliver Him now, if He will have Him*.

18. *Then will the Lord be jealous for His land.* Upon repentance, all is changed. Before, God seemed set upon their destruction. It was His great army which was ready to destroy them; He was at its head, giving the word. Now He is full of tender love for them, which resents injury done to them, as done to Himself. The word might more strictly perhaps be rendered, *And the Lord is jealous*<sup>16</sup>. He would shew how instantaneous the mercy and love of God for His people is, restrained while they are impenitent, flowing forth upon the first tokens of repentance. The word, *jealous for*, when used of God, *jealous for My holy Name*<sup>17</sup>, *jealous for Jerusalem*<sup>18</sup>, is used, when God resents evil which had been actually inflicted.

19. *I will send you corn, &c.* This is the beginning of the reversal of the threatened judgments. It is clear from this, and still

<sup>1</sup> Ezek. viii. 16.

<sup>2</sup> 2 Chr. xxiv. 20, 1. S. Matt. xxiii. 35.

<sup>3</sup> Amalar, de Ecccl. Off. iii. 22.

<sup>4</sup> Ex. xxxii. 12. Num. xiv. 13-16. Deut. ix. 28, 9.

<sup>5</sup> Josh. vii. 9.

<sup>6</sup> Ps. lxxiv. lxxix. cxv.

<sup>7</sup> Ezek. xx. 5. xxxvi. 21-3.

<sup>8</sup> See Introd. to Joel, p. 102.

<sup>9</sup> Ps. xliii. 3, 10; add Ps. lxxix. 10. cxv. 2. Mic. vii. 16.

<sup>10</sup> S. Matt. xxvii. 43, from Ps. xxii. 8.

<sup>11</sup> It is not an absolute past. For the *1 conversive* only denotes a past, by connecting the word with some former past, as we could say in vivid description of the past, "then he goes." But here no past has preceded, except the prophetic past mixed with the future, in the description of the inroad of this scourge.

<sup>12</sup> Ezek. xxxix. 25.

<sup>13</sup> Zech. i. 14. viii. 2.

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far off from you "the  
<sup>t</sup>See Ex. 10. 19.  
<sup>u</sup>Jer. 1. 14. northern army, and will

drive him into a land barren and desolate, with his  
Before  
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face <sup>x</sup> toward the east sea,  
<sup>x</sup>Ezek. 47. 18.  
Zech. 14. 8.

more from what follows, that the chastisements actually came, so that the repentance described, was the consequence, not of the exhortations to repentance, but of the chastisement. What was removed was the chastisement which had burst upon them, not when it was ready to burst. What was given, was what before had been taken away. So it ever was with the Jews; so it is mostly with the portions of the Christian Church or with individuals now. Seldom do they take warning of coming woe; when it has begun to burst, or has burst, then they repent and God gives them back upon repentance what He had withdrawn or a portion of it. So the Prophet seems here to exhibit to us a law and a course of God's judgments and mercies upon man's sin. He takes away both temporal and spiritual blessings symbolized here by the corn and wine and oil; upon repentance He restores them. "Over and against the wasting of the land, he sets its richness; against hunger, fullness; against reproach, unperiled glory; against the cruelty and incursion of enemies, their destruction and putrefaction; against barrenness of fruits and aridity of trees, their fresh shoots and richness; against the hunger of the word and thirst for doctrine, he brings in the fountain of life, and the Teacher of righteousness; against sadness, joy; against confusion, solace; against reproaches, glory; against death, life; against ashes, a crown." "O fruitful and manly penitence! O noble maiden, most faithful intercessor for sins! A plank after shipwreck! Refuge of the poor, help of the miserable, hope of exiles, cherisher of the weak, light of the blind, solace of the fatherless, scourge of the turbulent, axe of vices, garner of virtues. Thou who alone bindest the Judge, pleadest with the Creator, conquerest the Almighty. While overcome, thou overcomest; while tortured, thou torturest; while wounding, thou healest; while healthfully succumbing, thou triumphest gloriously. Thou alone, while others keep silence, mountest boldly the throne of grace. David thou leadest by the hand and reconcilest; Peter thou restorest; Paul thou enlightenest; the Publican, taken from the receipt of custom, thou boldly insertest in the choir of the Apostles; Mary, from a harlot, thou bearest aloft and joinest to Christ; the robber nailed to the cross, yet fresh from blood, thou introducest into Paradise. What

more? At thy disposal is the court of heaven."

*And I will no more make you a reproach.* All the promises of God are conditional. They presuppose man's faithfulness. God's pardon is complete. He will not, He says, for these offences, or for any like offences, give them over to the heathen. So after the Captivity He no more made them a reproach unto the heathen, until they finally apostatized, and leaving their Redeemer, owned no king but Cæsar. They first gave themselves up; they chose Cæsar rather than Christ, and to be servants of Cæsar, rather than *He* should not be crucified; and so God left them in his hands, whom they had chosen.

*20. And I will remove far off from you the northern army.* God speaks of the human agent under the figure of the locusts, which perish in the sea; yet so as to shew at once, that He did not intend the locust itself, nor to describe the mode in which *He* should overthrow the human oppressor. *He* is not speaking of the locust itself, for the Northern is no name for the locust which infested Palestine, since it came from the South; nor would the destruction of the locust be in two opposite seas, since they are uniformly driven by the wind into the sea, upon whose waves they alight and perish, but the wind would not carry them into two opposite seas; nor would the locust perish in a barren and desolate land, but would fly further; nor would it be said of the locust that he was destroyed, *Because he had done great things*<sup>2</sup>. But *He* represents to us, how this enemy should be driven quite out of the bounds of *His* people, so that *He* should not vex them more, but perish. The imagery is from the Holy Land. The *East sea* is the Dead Sea, once the fertile *valley of Siddim*<sup>3</sup>, "in which sea were formerly Sodom and Gomorrah, Admah and Zeboim, until God overthrew them." This, in the Pentateuch, is called the *salt sea*<sup>5</sup>, or the *sea of the plain, or desert*<sup>6</sup>, explained in Deuteronomy and Joshua to be the *salt sea*<sup>7</sup>; Ezekiel calls it the *East sea*<sup>8</sup>, and in Numbers it is said of it<sup>9</sup>, *your south border shall be the salt sea eastward.* The *utmost*, or rather, the *hinder sea*<sup>10</sup> (i. e. that which is behind one who is looking toward the East whose Hebrew name<sup>11</sup> is from "fronting" you) is the Mediterranean, "on whose shores are Gaza and Ascalon, Azotus and Joppa and Cæsarea." The *land barren and desolate*, lying

<sup>1</sup> Hugo de S. Victor.

<sup>2</sup> See Introduction to Joel, p. 153.

<sup>3</sup> Gen. xiv. 3.

<sup>4</sup> Gen. Ib. Num. xxxiv. 3, 12.

<sup>4</sup> S. Jer.

<sup>5</sup> Deut. iii. 17. iv. 49. Josh. iii. 16. xii. 3. xv. 25. xviii. 19, also in 2 Kings xiv. 25.

<sup>6</sup> Deut. iii. Josh. iii. xii.

<sup>7</sup> xlii. 18. <sup>8</sup> xxxiv. 3. <sup>10</sup> Deut. xi. 24. xxxiv. 2. <sup>11</sup> GTP.

<sup>Before  
CHRIST  
cir. 800.</sup> and his hinder party  
toward the utmost sea,  
<sup>v. Dout. 11. 24.</sup> and his stink shall come up,

and his ill savor shall <sup>Before  
CHRIST  
cir. 800.</sup> come up, because <sup>†</sup> he hath done great things.  
<sup>† Heb. he hath magnified to do.</sup>

between, is the desert of Arabia, the southern boundary of the Holy Land. The picture then seems to be, that the *Northern* foes filled the whole of Judea, in numbers like the locust, and that God drove them violently forth, all along the bounds of the Holy Land, into the desert, the Dead Sea, the Mediterranean. S. Jerome relates a mercy of God in his own time which illustrates the image; but he writes so much in the language of Holy Scripture, that perhaps he only means that the locusts were driven into the sea, not into both seas. "In our times too we have seen hosts of locusts cover Judea, which afterward, by the mercy of the Lord, when the priests and people, *between the porch and the altar*, i. e. between the place of the Cross and the Resurrection prayed the Lord and said, *spare Thy people*, a wind arising, were carried headlong into the *Eastern sea*, and the *utmost sea*." Alvarez relates how, priests and people joining in litanies to God, He delivered them from an exceeding plague of locusts, which covered 24 English miles, as He delivered Egypt of old at the prayer of Moses. "When we knew of this plague being so near, most of the Clerks of the place came to me, that I should tell them some remedy against it. I answered them, that I knew of no remedy except to command themselves to God, and to pray Him to drive the plague out of the land. I went to the Ambassador and told him that to me it seemed good that we should make a procession with the people of the land and that it might please our Lord God to hear us; it seemed good to the Ambassador; and, in the morning of the next day, we collected the people of the place and all the Clergy; and we took our Altar-stone, and those of the place theirs, and our Cross and theirs, singing our litany, we went forth from the Church, all the Portuguese and the greater part of the people of the place. I said to them that they should not keep silence, but shoul'd, as we, cry aloud saying in their tongue Zio marinos, i. e. in our's, Lord Jesus Christ, have mercy on us. And with this cry and litany, we went through an open wheat-country for the space of one third of a league.—It pleased our Lord to hear the sinners, and while we were turning to the place, because their [the locusts'] roar was toward the sea whence they had come, there were so many after us, that it seemed no otherwise than that they sought to break our ribs and heads with blows of

<sup>1</sup> c. 32.

<sup>2</sup> Is. xvii. 14.

<sup>3</sup> 1b. xxxvii. 36.

<sup>4</sup> de Civ. Dei. iii. 71. fin. He is referring, doubtless, to Julius Obsequens, a heathen writer, (de

stones, such were the blows they dealt us. At this time a great thunderstorm arose from toward the sea, which came in their face with rain and hail, which lasted three good hours; the river and brooks filled greatly; and when they had ceased to drive, it was matter of amazement, that the dead locusts on the bank of the great river measured two cubits high; and so for the rivulets, there was a great multitude of dead on their banks. On the next day in the morning there was not in the whole land even one live locust."

*And his stink shall come up.* The image is still from the locust. It, being such a fearful scourge of God, every individual full of activity and life repeated countlessly in the innumerable host, is, at God's will and in His time, cast by His word into the sea, and when thrown up by the waves on the shore, becomes in a few hours one undistinguishable, putrefying, heaving mass. Such does human malice and ambition and pride become, as soon as God casts aside the sinful instrument of His chastisement. Just now, a world to conquer could not satisfy it; superior to man, independent, it deems, of God. It takes away its breath, it is a putrid carcass. Such was Sennacherib's army; *in the evening inspiring terror; before the morning, he is not. They were all dead corpses*<sup>2</sup>.

The likeness stops here. For the punishment is at an end. The wicked and the persecutors of God's people are cut off, the severance has taken place. On the one side, there is the putrefying mass; on the other, the jubilee of thanksgiving. The gulf is fixed between them. The offensive smell of the corruption ascends; as Isaiah closes his prophecy, *the carcasses of the wicked, the perpetual prey of the worm and the fire, shall be an abhorring to all flesh.* The righteous behold it, but it reaches them not, to hurt them. In actual life, the putrid exhalations at times have, among those on the sea-shore, produced a pestilence, a second visitation of God, more destructive than the first. This, however, has been but seldom. Yet what must have been the mass of decay of creatures so slight, which could produce a wide-wasting pestilence! What an image of the numbers of those who perish, and of the foulness of sin! S. Augustine, in answer to the heathen who imputed all the calamities of the later Roman Empire to the displeasure of the gods, because the world had become Christian, says<sup>4</sup>, "They themselves have recorded that the

prodig. c. xc.) "Immense armies of locusts in Africa, which, cast by the wind into the sea, and thrown up by the waves, through the intolerable

**Before  
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cir. 800.** 21 ¶ Fear not, O land;  
be glad and rejoice: for

multitude of locusts was, even in Africa, a sort of prodigy, while it was a Roman province. They say that, after the locusts had consumed the fruits and leaves of trees, they were cast into the sea, in a vast incalculable cloud, which having died and being cast back on the shores, and the air being infected thereby, such a pestilence arose, that in the realm of Masinissa alone 800,000 men perished, and many more in the lands on the coasts. Then at Utica, out of 30,000 men in the prime of life who were there, they assert that 10 only remained." S. Jerome says of the locusts of Palestine<sup>1</sup>; "when the shores of both seas were filled with heaps of dead locusts which the waters had cast up, their stench and putrefaction was so noxious as to corrupt the air, so that a pestilence was produced among both beasts and men." Modern writers say<sup>2</sup>, "The locusts not only produce a famine, but in districts near the sea where they had been drowned, they have occasioned a pestilence from the putrid effluvia of the immense numbers blown upon the coast or thrown up by the tides." "We observed, in May and June, a number of these insects coming from the S. directing their course to the Northern shore; they darken the sky like a thick cloud, but scarcely have they quitted the shore before they who, a moment before, ravaged and ruined the country, cover the surface of the sea with their dead bodies, to the great distress of the Franks near the harbor, on account of the stench from such a number of dead insects, driven by the winds close to the very houses." "All the full-grown insects were driven into the sea by a tempestuous N. W. wind, and were afterward cast upon the beach, where, it is said, they formed a bank of 3 or 4 feet high, extending—a distance of near 50 English miles. It is asserted that when this mass became putrid and the wind was S. E. the stench was sensibly felt in several parts of Sneedwberg. The column passed the houses of two of our party, who asserted that it continued without any interruption for more than a month." "The South and East winds drive the clouds of locusts with violence into the Mediterranean,

smell produced a grievous pestilence to the cattle; and of man it is related that 800,000 perished through this plague." Orosius says, "In Numidia, 800,000 perished; on the sea coast, especially that near Carthage and Utica, it is said that more than 200,000 perished. In Utica itself, 30,000 soldiers, placed as a guard for all Africa, were destroyed. At Utica in one day, at one gate, more than 1500 of their corpses were carried out." (v. 11.)

<sup>1</sup> Ad. loc. <sup>2</sup> Forbes, ii. 373. <sup>3</sup> Hasselquist, p. 445.

<sup>4</sup> Barrow, S. Afr. p. 230.

<sup>5</sup> Volney, L. 278.

<sup>6</sup> II. 21. Ps. cxxvi. 2, 3. 1 Sam. xii. 24.

**Before  
C H R I S T  
cir. 800.** the LORD will do great things.

and drown them in such quantities that when their dead are cast on the shore, they infect the air to a great distance." Wonderful image of the instantaneous, easy, completeness, of the destruction of God's enemies; a mass of active life exchanged, in a moment, into a mass of death.

*Because he hath done great things;* lit. (as in the E. M.) *because he hath magnified to do*, i. e. as used of man, *hath done proudly*. To do greatly<sup>8</sup>, or to magnify Himself<sup>9</sup>, when used of God, is to display His essential greatness, in goodness to His people, or in vengeance on their enemies. Man's great deeds are mostly deeds of great ambition, great violence, great pride, great iniquity; and so of him, the words *he magnified himself*<sup>8</sup>, *he did greatly*<sup>9</sup>, mean, he did ambitiously, proudly, and so offended God. In like way *great doings*, when used of God, are His great works of good<sup>10</sup>; of man, his great works of evil<sup>11</sup>. "Man has great deserts, but evil." To speak *great things*<sup>12</sup>, is to speak proud things: *greatness of heart*<sup>13</sup> is pride of heart. He is speaking them of man who was God's instrument in chastening His people; since of irrational, irresponsible creatures, a term which involves moral fault, would not have been used, nor would a moral fault have been set down as the ground why God destroyed them. The destruction of Sennacherib or Holofernes have been assigned as the fulfillment of this prophecy. They were part of its fulfillment, and of the great law of God which it declares, that instruments, which He employs, and who exceed or accomplish for their own ends, the office which He assigns them, He casts away and destroys.

21. *Fear not, O land.* Before, they were bidden to tremble<sup>14</sup>, now they are bidden, *fear not*; before, to turn in weeping, fasting and mourning; now, to bound for joy and rejoice; before, the land mourned; now, the land is bidden to rejoice. The enemy had done great things; now the cause of joy is that God had done great things; the Almightiness of God overwhelming and sweeping over the might put forth to destroy. It is better rendered, *the Lord hath*

<sup>7</sup> Ezek. xxxviii. 23. <sup>8</sup> Is. x. 15. Dan. xi. 36, 37.

<sup>9</sup> Lam. i. 9. Zeph. ii. 8. Dan. viii. 4, 8, 11, 25.

<sup>10</sup> יְלִיּוּ Ps. ix. 12. lxxvii. 13. lxxviii. 11. ciii. 7. Is. xlii. 4; מְלִיּוּ Ps. lxxvii. 12. lxxviii. 7.

<sup>11</sup> יְלִיּוּ Ps. cxli. 4. 1 Sam. ii. 3. Esek. xiv. 22. 23. xx. 43. xxi. 29. Zeph. iii. 11; מְלִיּוּ Jer. iv. 18. xi. 18. xxi. 14, see Hos. xii. 2.

<sup>12</sup> S. Aug. <sup>13</sup> Ps. xlii. 3. Dan. vii. 8, 11, 20.

<sup>14</sup> Is. ix. 9. x. 12. <sup>15</sup> II. 1.

Before  
CHRIST  
cir. 500.

22 Be not afraid, "ye  
beasts of the field: for the  
pastures of the wilderness  
do spring, for the tree bear-  
eth her fruit, the fig tree

\* ch. 1. 18, 20.

\* Zech. 8. 12.

See ch. 1. 19.

Before  
CHRIST  
cir. 500.

and the vine do yield their  
strength.

23 Be glad then, ye  
children of Zion, and rejoice in the LORD your

\* Is. 41. 16.  
& 61. 10.  
Hab. 3. 18.  
Zech. 10. 7.

done great things. If Joel includes herein God's great doings yet to come, he speaks of them as, in the purpose of God, already in being; or he may, in this verse, suppose that this new order of God's mercies has begun, in the destruction of the Heathen foe.

22. The reversal of the whole former sentence is continued up to man. The beasts of the field groaned, were perplexed, cried unto God; now they are bidden, be not afraid; before, the pastures of the wilderness were devoured by fire; now, they spring with fresh tender life; before, the fig tree was withered, the vine languished; now, they should yield their strength, put out their full vigor. For God was reconciled to His people; and all things served them, serving Him.

23. *Be glad then and rejoice in the Lord your God.* All things had been restored for their sakes; they were to rejoice, not chiefly in these things, but in God; nor only in God, but in the Lord their God. *For He hath given you the former rain moderately.* The word rendered moderately should be rendered unto righteousness; the word often as it occurs never having any sense but that of righteousness; whether of God or man. The other word moreh, rendered the former rain, confessedly has that meaning in the latter part of the verse, although yoreh is the distinctive term for latter rain<sup>1</sup>. Moreh mostly signifies a teacher<sup>2</sup>, which is connected with the other ordinary meanings of the root, torah, law, &c. The older translators then agreed in rendering, of righteousness, or, unto righteousness<sup>3</sup>, in which case the question as to moreh, is only, whether it is to be taken literally of a teacher, or figuratively of spiritual blessings, as we say, "the dew of His grace." Even a Jew paraphrases, "But ye, O children of Zion, above all other nations, be glad and rejoice in the Lord your God. For in Him ye shall have perfect joy, in the time of your captivity. For He will give you an instructor to righteousness; and He is the king Messias, which shall teach them the way in which they shall walk, and the doings which they shall do." The grounds for so rendering the word are; 1) such is almost its uniform meaning. 2) The righteousness spoken

of is most naturally understood of righteousness in man; it is a condition which is the result and object of God's gifts, not the Righteousness of God. But "He hath given you the early rain unto righteousness," i. e. that ye may be righteous, is an unwonted expression. 3) There is a great emphasis on the word<sup>4</sup>, which is not used in the later part of the verse, where rain, (whether actual, or symbolical of spiritual blessings) is spoken of. 4) The following words, and *He maketh the rain to descend for you*, according to the established Hebrew idiom<sup>5</sup>, relates to a separate action, later, in order of time or of thought, than the former. But if the former word moreh signified early rain, both would mean one and the same thing. We should not say, "He giveth you the former rain to righteousness, and then He maketh the rain, the former rain and the latter rain to descend;" nor doth the Hebrew.

It seems then most probable, that the Prophet prefixes to all the other promises, that first all-containing promise of the Coming of Christ. Such is the wont of the Prophets, to go on from past judgments and deliverances, to Him Who is the centre of all this cycle of God's dispensations, the Son manifest in the Flesh. He had been promised as a Teacher when that intermediate dispensation of Israel began, the Prophet like unto Moses. His Coming old Jacob looked to, *I have longed for Thy salvation, O Lord.* Him, well known and longed for by the righteous of old, Joel speaks of as the subject of rejoicing, as Zechariah did afterward, *Rejoice greatly, daughter of Zion; behold thy King cometh unto thee.* So Joel here, *Exult and joy in the Lord thy God; for He giveth, or will give thee, the Teacher unto righteousness*, i. e. the result and object of Whose Coming is righteousness; or, as Daniel says, to bring in everlasting righteousness; and Isaiiah, *By His knowledge, i. e. by the knowledge of Him, shall My righteous Servant justify many*, i. e. make many righteous. How His coming should issue in righteousness, is not here said. It is presupposed. But Joel speaks of His Coming, as a gift, *He shall give you*; as Isaiiah says, *unto us a Son is given*; and that, as the Teacher, as Isaiiah says<sup>6</sup>, *I have given Him a witness to the peoples*,

<sup>1</sup> Deut. xi. 14. Jer. v. 24.

<sup>2</sup> Kings xvii. 28. Job xxxvi. 22. Prov. v. 13. Is. ix. 15. xxx. 20. (twice) Hab. ii. 18.

<sup>3</sup> Jon. "has restored to you your instructor (or instructors) in righteousness;" Vulg. "teacher of

righteousness" LXX. "the foods unto righteousness," followed by Syr. and Arab.

<sup>4</sup> Abarb. in Poc. so also Jon. and, (following him,) Rashi, R. Japhet.

<sup>5</sup> תְּמִימָדָת נָתָן. <sup>6</sup> The 1 conv. <sup>7</sup> Is. iv. 4.

Before  
C H R I S T  
cir. 800. God, for he hath given you  
|| the former rain † moder-  
| Or, a teacher of  
righteousness.  
† Heb. according to righteousness. <sup>a</sup> Lev. 26. 4. Deut.  
11. 14. & 28. 12.

Before  
C H R I S T  
cir. 800. to come down for you <sup>a</sup> the  
rain, the former rain and the  
latter rain in the first month. <sup>a</sup> Jam. 5. 7.

*a Prince and a Commander unto the people; and that, for righteousness.*

"It is the wont of the holy prophets," says S. Cyril, "on occasion of good things promised to a part or a few, to introduce what is more general or universal. And these are the things of Christ. To this then the discourse again proceeds. For when was ground given to the earth to rejoice? When did the Lord do mighty things, but when the Word, being God, became Man, that, flooding all below with the goods from above, He might be found to those who believe in Him, as a river of peace, a torrent of pleasure, as the former and latter rain, and the giver of all spiritual fruitfulness?"

*The early rain and the latter rain.* "<sup>1</sup> He multiplies words, expressive of the richness of the fruits of the earth, that so we may understand how wondrous is the plenteousness of spiritual goods." Being about to speak of the large gift of God the Holy Ghost as an *out-pouring*, he says here that "<sup>2</sup>the largeness of the spiritual gifts thereafter should be as abundant as the riches temporal blessings" hitherto, when God disposed all things to bring about the fruitfulness which He had promised. *The early and latter rain*, coming respectively at the seed-time and the harvest, represent the beginning and the completion; and so, by the analogy of earthly and spiritual sowing, growth and ripeness, they represent <sup>3</sup> preventing and perfecting grace; the inspiration of good purposes and the gift of final perseverance, which brings the just to glory consummated; *the principles of the doctrine of Christ and the going on unto perfection* <sup>4</sup>.

*In the first month.* This would belong only to the latter rain, which falls about the first month, Nisan, or our April, *the former rain* falling about 6 months earlier, at their seed time <sup>5</sup>. Or, since this meaning is uncertain <sup>6</sup>, it may be, *at the first* <sup>7</sup>, i. e. as soon as ever it is needed, or in contrast to the more extensive gifts afterward; or, *as at first* <sup>8</sup>, i. e. all shall, upon their penitence, be restored as at first. These lesser variations leave the sense of the whole the same, and all are supported by good authorities. It is still a reversal of the former sentence, that, whereas

before the rivers of water were dried up, now the rains should come, each in its season. *In the first month*, and *at the beginning*, express the same thought, the one with, the other without a figure. For no one then needed to be told that the latter rain, if it fell, should fall *in the first month*, which was its appointed season for falling. If then the words had this meaning, there must have been this emphasis in it, that God would give them good gifts punctually, instantly, at man's first and earliest needs, at the first moment when it would be good for him to have them. *As at the beginning*, would express the same which he goes on to say, that God would bestow the same largeness of gifts as He did, before they forfeited His blessings by forsaking Him. So He says <sup>9</sup>, *I will restore thy judges as at the first, and thy counsellors as at the beginning*; and <sup>10</sup>, *She shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt*; and <sup>11</sup>, *then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old and as in the former years*. Likeness does not necessarily imply equality <sup>12</sup>, as in the words <sup>13</sup>, *The Lord thy God will raise up unto thee a Prophet like unto me*; and <sup>14</sup> *that they may be one, even as We are One*. The good things of the Old Testament had a likeness to those of the New, else the law would not have been even the shadow of good things to come <sup>15</sup>; they had not equality, else they would have been the very things themselves. <sup>16</sup> Christ is the whole delight of the soul, from Whom and through Whom there cometh to those who love Him, all fullness of good and supply of heavenly gifts, represented in *the early and latter rain*, and the full floor of wheat, and the fats overflowing with wine and oil. It is true also as to the fullness of the mysteries. For the living water of Holy Baptism is given us as in rain; and as in corn, the Bread of Life, and as in wine the Blood." Before, *the barns were broken down*, since there was nothing to store therein. As other parts of the natural and spiritual husbandry correspond, and our Lord Himself compares His gracious trials of those who bear fruit, with the pruning of the vine <sup>17</sup>; it may be that the *vat* wherein the grape or the olive, through pressure, yield

<sup>1</sup> Rib. <sup>2</sup> Lap.

<sup>3</sup> Dion. Castr. Lap.

<sup>4</sup> Heb. vi. 1.

<sup>5</sup> See on Hos. vi. 3.

<sup>6</sup> In the known cases, where, in *the first*, [the first], this is marked in the sentence itself.

<sup>7</sup> S. Jer. R. Tanchum, in Por.

<sup>8</sup> Abarb. R. Tanch. LXX. Syr. Vulg.

<sup>9</sup> Is. i. 26. Rib. <sup>10</sup> Hos. ii. 15.

<sup>11</sup> Mal. iii. 4.

<sup>12</sup> Rib.

<sup>13</sup> Deut. xviii. 15.

<sup>14</sup> S. John xvii. 22.

<sup>15</sup> Heb. x. 1.

<sup>16</sup> S. Cyr.

<sup>17</sup> S. John xv. 2.

Before  
C H R I S T  
cir. 800.

24 And the floors shall  
be full of wheat, and the  
fats shall overflow with  
wine and oil.

their rich juice, is a symbol of the *tribulations*, through which we *must enter the kingdom of God*<sup>1</sup>. “<sup>2</sup>The holy mind, placed as if in a winefat, is pressed, refined, drawn out pure. It is pressed by calamity; refined from iniquity, purified from vanity. Hence are elicited the groans of pure confession; hence stream the tears of anxious compunction; hence flow the sighs of pleasurable devotion; hence melt the longings of sweetest love; hence are drawn the drops of purest contemplation. Wheat is the perfecting of righteousness; wine, the clearness of spiritual understanding; oil, the sweetness of a most pure conscience.”

25 *And I will restore to you the years that the locust hath eaten.* The order in which these destroyers are named not being the same as before, it is plain that the stress is not on the order, but on the successiveness of the inroads, scourge after scourge. It is plain too that they did not come in the same year, or two years, but year after year; for he says, not *year*, but in the plural, *years*. The locusts, although not the whole plague, intended, are not excluded. “<sup>3</sup>As the power of God was shewn in the plagues of Egypt by small animals, such as the cyniphas, gnats so small as scarce to be seen, so also now,” in creatures so small “is shown the power of God and weakness of man. If a creature so small is stronger than man, *why are earth and ashes proud?*” The locusts, small as they are, are in God’s hands a *great army*, (and from this place probably, Mohammed<sup>4</sup> taught his followers so to call them) and mighty empires are but “<sup>5</sup>the forces of God and messengers of His Providence for the punishing of” His people “by them,” *the rod of His Anger*; and when they have done their commission and are cast away by Him, they are as the vilest worms.

“<sup>6</sup>Since then after repentance God promises such richness, what will Novatus say, who denies repentance or that sinners can be re-formed into their former state, if they but do works meet for repentance? For God in such wise receives penitents, as to call them His people, and to say, that they shall never be confounded, and to promise, that He will dwell in the midst of them, and that they shall have no other God, but shall, with their whole mind, trust in Him Who abides in them forever.”

<sup>1</sup> Acts xiv. 22. <sup>2</sup> Hugo de S. V. <sup>3</sup> S. Jer.  
<sup>4</sup> Mohammed probably had it from the apostate Jew who helped him in composing the Coran.

Before  
C H R I S T  
cir. 800.

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the cater-

• ch. 1. 4.

Through repentance all which had been lost by sin, is restored. In itself deadly sin is an irreparable evil. It deprives the soul of grace, of its hope of glory; it forfeits heaven, it merits hell. God, through Christ, restores the sinner, blots out sin, and does away with its eternal consequences. He replaces the sinner where he was before he fell. So God says by Ezekiel<sup>6</sup>; *If the wicked will turn from all the sins which he hath committed and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die; all his transgressions that he hath committed shall not be mentioned unto him; and<sup>7</sup>, as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness.* God forgives that wickedness, as though it had never been. If it had never been, man would have all the grace, which he had before his fall. So then also, after he has been forgiven, none of his former grace, no store of future glory, will be taken from him. The time which the sinner lost, in which he might have gained increase of grace and glory, is lost for ever. But all which he had gained before, returns. All his lost love returns through penitence; all his past attainments, which were before accepted by God, are accepted still for the same glory. “Former works which were deadened by sins following, revive through repentance<sup>8</sup>.” The penitent begins anew God’s service, but he is not at the beginning of that service, nor of his preparation for life eternal. If the grace which he had before, and the glory corresponding to that grace, and to his former attainments through that grace, were lost to him, then, although eternally blessed, he would be punished eternally for forgiven sin, which, God has promised, should not be remembered. God has also promised to reward all which is *done in the body*<sup>9</sup>. What is evil, is effaced by the Blood of Jesus. What, through His Grace, was good, and done for love of Himself, He rewards, whether it was before any one fell, or after his restoration. Else He would not, as He says He will, reward all. And who would not believe, that, after David’s great fall and great repentance, God still rewarded all that great early simple faith and patience, which He gave him? Whence writers of old say, “<sup>10</sup>It is pious to believe that the recovered grace of God which destroys a man’s former evils, also reintegrates

<sup>5</sup> Ahab, in Poc. <sup>6</sup> xviii. 21, 22. <sup>7</sup> 1b. xxxiii. 12.  
<sup>8</sup> Gloss in Ep. ad Heb. <sup>9</sup> 2 Cor. v. 10.  
<sup>10</sup> de ver. et fals. penit. c. 14.

Before  
CHRIST  
cir. 800.  
ver. 11. pillar, and the palmer-  
worm, 'my great army  
which I sent among  
you.

¶ Lev. 20. 5.  
Ps. 22. 16.  
See Lev. 20. 26.  
Mic. 6. 14.

26 And ye shall eat in  
plenty, and be satisfied,  
and praise the name of the  
LORD your God, that hath  
dealt wondrously with you:

his good, and that God, when He hath destroyed in a man what is not His, loves the good which He implanted even in the sinner." "God is pleased alike with the virtue of the just, and the meet repentance of sinners, which restored to their former estate David and Peter." "Penitence is an excellent thing which recalleth to perfection every defect." "God letteh His sun arise on sinners, nor doth He less than before, give them, most large gifts of life and salvation." Whence, since the cankerworm, &c. are images of spiritual enemies, this place has been paraphrased; "I will not allow the richness of spiritual things to perish, which ye lost through the passions of the mind." Nay, since none can recover without the grace of God and using that grace, the penitent, who really rises again by the grace of God, rises with larger grace than before, since he has both the former grace, and; in addition, this new grace, whereby he rises.

26. *And ye shall eat in plenty and be satisfied.* It is of the punishment of God, when men eat and are not satisfied<sup>4</sup>; it is man's sin, that they are satisfied, and do not to praise God, but the more forget Him<sup>5</sup>. And so God's blessings become a curse to him. God promises to restore His gifts, and to give grace whilal, that they should own and thank Him.

*Who hath dealt wondrously with you.* "First, wonderfully He afflicted and chastened them, and then gave them wonderful abundance of all things, and very great and miraculous consolation after vehement tribulation, so that they might truly say, *This is the change of the Right Hand of the Most High.*"

*And My people shall never be ashamed.* "So that they persevere in His service. Although he incur temporal confusion, yet this shall not last for ever, but the people of the pre-destinate, penitent, and patient in adversity, will be saved for ever."

27. *And ye shall know that I am in the midst of Israel.* God had foretold their rebellions,

and my people shall never  
be ashamed.

Before  
CHRIST  
cir. 800.  
27 " And ye shall know <sup>b</sup> ch. 3. 17.  
that I am <sup>c</sup> in the midst of <sup>d</sup> Lev. 20. 11. 12.  
Israel, and that <sup>e</sup> I am the <sup>f</sup> Ezek. 37. 26,  
LORD your God, and none <sup>g</sup> Is. 45. 5. 21. 22.  
else: and my people shall <sup>h</sup> Ezek. 33. 22. 23.  
never be ashamed.

<sup>i</sup> Isa. 44. 3.  
Ezek. 39. 29.  
Acts 2. 17.

His forsaking them, the troubles which should find them, and that they should say<sup>1</sup>, *Are not these evils come upon us, because our God is not among us?* It had been the mockery of the Heathen in their distress<sup>2</sup>, *Where is their God?* "Now, by the fulfillment of His promises and by all God's benefits, they should know that He was among them by special grace as His own peculiar people." Still more was this to be fulfilled to Christians, in whose heart He dwells by love and grace, and of whom He says, *Where two or three are gathered together in My name, there will I be in the midst of them.* In the highest sense, *God was in the midst of them*, in that "<sup>3</sup> God the Son, equal to God the Father as touching His Godhead, did, in the truth of human nature, take our flesh. This to see and know, is glory and bliss ineffable. Therefore He repeats, and by repeating, confirms, what he had said, *And My people shall never be ashamed.* Yea, glorious, magnified, honored, shall be the people, to whom such a Son was promised, and of whom He was born. Glorious to them is that which the Apostle saith, that *He took not on Him the nature of Angels, but He took the seed of Abraham*, and this glory shall be eternal."

28. *And it shall come to pass afterward.* After the punishment of the Jews through the Heathen, and their deliverance; after the Coming of the Teacher of righteousness, was to follow the outpouring of the Spirit of God.

*I will pour out My Spirit on all flesh.* "<sup>4</sup> This which He says, *on all flesh*, admits of no exception of nations or persons. For before Jesus was glorified, He had poured His Spirit only on the sons of Zion, and out of that nation only were there Prophets and wise men. But after He was glorified by His Resurrection and Ascension, He made no difference of Jews and Gentiles, but willed that remission of sins should be preached to all alike."

*All flesh* is the name of all mankind. So

<sup>1</sup> Gloss on Lev. vii. init.

<sup>2</sup> S. Aug. Ep. 153, ad Macedon. § 7.

<sup>3</sup> Gloss hic. The above passages are quoted by Medina, de posuit. q. 8. who uses these arguments.

<sup>4</sup> See Hos. iv. 10.

<sup>5</sup> Hos. xiii. 6.

<sup>6</sup> Deut. xxxi. 17.

<sup>7</sup> ii. 17.

<sup>8</sup> Dion.

<sup>9</sup> Rup.

Before  
CHRIST  
cir. 800.  
"will pour out my spirit  
upon all flesh; " and your  
sons and "your daughters

<sup>1</sup>Zech. 12. 10.  
<sup>2</sup>John 7. 39.  
<sup>3</sup>Is. 54. 13.  
<sup>4</sup>Acts 21. 9.

Before  
CHRIST  
cir. 800.  
men shall dream dreams,  
your young men shall see  
visions:

in the time of the flood, it is said *all flesh had corrupted his way: the end of all flesh is come before Me.* Moses asks, *who of all flesh hath heard the voice of the Lord God, as we have, and lived?* So in Job; *in Whose Hand is the breath of all flesh of man. If He set His heart upon man, if He gather to Himself his spirit and his breath, all flesh shall perish together.* And David; *Thou that hearest prayer, to Thee shall all flesh come; let all flesh bless His Holy Name for ever and ever*<sup>1</sup>. In like way speak Isaiah, Jeremiah, Ezekiel, Zechariah<sup>2</sup>. The words *all flesh* are in the Pentateuch, and in one place in Daniel, used, in a yet wider sense, of everything which has life<sup>3</sup>; but, in no one case, in any narrower sense. It does not include every individual in the race, but it includes the whole race, and individuals throughout it, in every nation, sex, condition, *Jew or Gentile, Greek or Barbarian*, i. e. educated or uneducated, rich or poor, bond or free, male or female. As *all* were to be *one in Christ Jesus*<sup>4</sup>, so on all was to be poured the Holy Spirit, the Bond Who was to bind all in one. He names our nature from that which is the lowest in it, *the flesh*, with the same condescension with which it is said, *The Word was made flesh*<sup>5</sup>, whence we speak of the *Incarnation* of our Blessed Lord, i. e. "His taking on Him our Flesh." He humbled Himself to take our flesh; He came, as our Physician, to heal our flesh, the seat of our concupiscence. So also God the Holy Ghost vouchsafes to dwell in our flesh, to sanctify it and to heal it. He, Whom God saith *He will pour out on all flesh, is the Spirit of God, and God.* He does not say that He will pour out graces, or gifts, ordinary or extraordinary, influences, communications, or the like. He says, *I will pour out My Spirit*; as S. Paul says, *know ye not that ye are the temple of God, and the Spirit of God dwelleth in you*<sup>6</sup>. *Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you.* Now if any man have not the Spirit of Christ, he is none of His<sup>7</sup>. It is said indeed, on the Gentiles also was poured out the gift of the Holy Ghost, but the gift of the Holy Ghost was the Holy Ghost Himself, as it had been just said, the *Holy Ghost fell on all them that heard the word*<sup>8</sup>. It is said, *the love of God is shed abroad in our hearts by the*

*Holy Ghost, which is given us*<sup>9</sup>; but the *Holy Ghost* is first given, and He poureth out into the soul the *love of God.* As God the Word, when He took human nature, came into it personally, so that the *fullness of the Godhead dwelt bodily in it*<sup>10</sup>; so, really, although not personally, "doth the Holy Spirit, and so the whole Trinity, enter into our mind by sanctification, and dwelleth in it as in His throne." No created being, no Angel, nor Archangel could dwell in the soul. "If God Alone can be poured out into the soul, so as to possess it, enlighten it, teach, kindle, bend, move it as He wills," sanctify, satiate, fill it. And "as God is really present with the blessed, when He sheweth to them His Essence by the beatific vision and light of glory, and communicates it to them, to enjoy and possess; so He, the Same, is also in the holy soul, and thus diffuseth it in His grace, love, and other divine gifts." At the moment of justification, "the Holy Ghost and so the whole Holy Trinity entereth the soul at His temple, sanctifying and as it were dedicating and consecrating it to Himself, and at the same moment of time, although in the order of nature subsequently, He communicates to it His love and grace. Such is the meaning of, *We will come unto him, and make Our abode with him.* This is the highest union of God with the holy soul; and greater than this can none be given to any creature, for by it we become *partakers of the divine Nature*, as S. Peter<sup>11</sup> saith. See here, O Christian, the dignity of the holiness whereunto thou art called and with all zeal follow after, preserve, enlarge it."

This His Spirit, God says, *I will pour*, i. e. give largely, as though He would empty out Him Who is Infinite, so that there should be no measure of His giving, save our capacity of receiving. So He says of converted Israel<sup>12</sup>, *I have poured out My Spirit upon the house of Israel, and*<sup>13</sup>, *I will pour out upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and supplication.*

*And your sons and your daughters shall prophesy.* This cannot limit what he has said, that God would pour out His Spirit upon all flesh. He gives instances of that out-pouring, in those miraculous gifts, which were at the first to be the tokens and evidence of His

Lev. xvii. 14. Num. xviii. 15. Dan. iv. 12; probably  
Psa. xxxvii. 25.

<sup>1</sup>Gal. iii. 28. <sup>8</sup>S. Aug. Ep. 140. c. 4. Lap.

<sup>2</sup>1 Cor. iii. 16. <sup>9</sup>Rom. viii. 9, 10. <sup>10</sup>S. x. 44, 45.

<sup>3</sup>Rom. v. 5. <sup>10</sup>Col. ii. 9. <sup>11</sup>Lap. <sup>12</sup>S. Pet. i. 4.

<sup>4</sup>Ezek. xxxix. 29. <sup>13</sup>Zech. xii. 10.

<sup>1</sup>Gen. vi. 12, 13. Deut. v. 26. Job xii. 10. xxxiv. 14, 15. Psa. lxx. 2. cxiv. 21.

<sup>2</sup>Is. xl. 5, 6. xlix. 26. lxi. 16, 22, 24. Jer. xxv. 31. xxxii. 27. xliv. 5. Ezek. xx. 48. xxi. 4, 6. Zech. ii. 13.

<sup>3</sup>Gen. vi. 17, 19. vii. 15, 16, 21. viii. 17. ix. 11, 15, 16, 17.

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29 And also upon <sup>the</sup> the  
servants and upon the  
¶ 1 Cor. 12. 13. Gal. 3. 28. Col. 3. 11.

handmaids in those days  
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inward Presence. These gifts were at the first bestowed on the Jews only. The highest were reserved altogether for them. Jews only were employed as Apostles and Evangelists; Jews only wrote, by inspiration of God, the *oracles of God*, as the source of the faith of the whole world. <sup>1</sup>The Apostles were sons of Israel; the Mother of our Lord Jesus Christ, and the other women who abode at the same time and prayed with the Apostles, were daughters. S. Luke mentions, *All these were persevering with one accord in prayer with the women and Mary the Mother of Jesus, and His brethren.* These sons and daughters of the Sons of Zion, having received the Spirit, prophesied, i. e. in divers tongues they spoke of the heavenly mysteries." In the narrower sense of <sup>2</sup>foretelling the future, the Apostles, the Blessed Virgin<sup>3</sup>, Zacharias<sup>4</sup> and Anna<sup>5</sup>, Elizabeth<sup>6</sup>, the virgin daughters of Philip<sup>7</sup>, Agabus<sup>8</sup>, S. John in the *Apocalypse*,<sup>9</sup> Simeon<sup>10</sup>, and S. Paul also oftentimes<sup>10</sup> prophesied. At Antioch, there were certain *prophets*<sup>11</sup>; and <sup>12</sup>*the Holy Ghost in every city witnessed, saying, that bonds and afflictions awaited him in Jerusalem.* "But it is superfluous," adds Theodoret<sup>13</sup> after giving some instances, "to set myself to prove the truth of the prophecy. For down to our times also hath this gift been preserved, and there are among the saints, men who have the eye of the mind clear, who foreknow and foretell many of the things which are about to be." So the death of Julian the Apostate, who fell, as it seemed, by a chance wound in war with the Persians was foreseen and foretold<sup>14</sup>; and S. Cyprian foretold the day of his own martyrdom and the close of Decian persecution, which ended through the death of the Emperor in a rash advance over a morass, when victory was gained<sup>15</sup>. The stream of prophecy has been traced down through more than four centuries from the Birth of the Redeemer. One of the Bishops of the Council of Nice was gifted with a prophetic spirit<sup>16</sup>.

*Your old men shall dream dreams, and your young men shall see visions.* <sup>17</sup>God often attempers Himself and His oracles to the condition of men, and appears to each, as suits his state." It may then be, that to old men, while sleeping by reason of age, He appeared most commonly in dreams; to young men,

<sup>1</sup> Rup.

<sup>2</sup> Lap.

<sup>3</sup> S. Luke i. 48.

<sup>4</sup> Ib. 67 sqq.

<sup>5</sup> Ib. iii. 36, 38.

<sup>6</sup> Ib. i. 42-45.

<sup>7</sup> Acts xxi. 9.

<sup>8</sup> Ib. xl. 28. xxi. 10, 11.

<sup>9</sup> S. Luke ii. 27-35.

<sup>10</sup> Acts xx. 29, 30. 2 Thess. ii. 3-12. 2 Tim. iii. 1, 4.

<sup>11</sup> 1 Tim. iv. 1.

<sup>12</sup> Acts xiii. 1.

<sup>13</sup> Ib. xx. 23.

<sup>14</sup> Theodoret H. E. iii. 18, 19.

<sup>15</sup> ad loc.

while watching, in visions. But it is so common in Hebrew, that each part of the verse should be filled up from the other, that perhaps the Prophet only means, that their old and young should have dreams and see visions, and both from God. Nor are these the highest of God's revelations; as He says, that to the prophet He would *make Himself known in a vision and would speak in a dream, but to Moses mouth to mouth; even apparently, and not in dark speeches; and the similitude of the Lord shall he behold*<sup>11</sup>.

The Apostles also saw waking visions, as S. Peter at Joppa<sup>12</sup>; (and that so frequently, that when the Angel delivered him, he thought that it was one of his accustomed visions<sup>13</sup>), and S. Paul after his conversion, and calling him to Macedonia; and the Lord appeared unto him in vision at Corinth, revealing to him the conversions which should be worked there, and at Jerusalem foretelling to him the witness he should bear to Him at Rome. In the ship, the Angel of the Lord foretold to him his own safety, and that God had given him all who sailed with him<sup>14</sup>. Ananias<sup>15</sup> and Cornelius<sup>16</sup> also received revelations through visions. But all these were only revelations of single truths or facts. Of a higher sort seems to be that revelation, whereby our Lord revealed to S. Paul Himself and His Gospel which S. Paul was to preach, and *the wisdom of God*, and the glories of the world to come, and the conversion of the Gentiles; and when he was *caught up to the third heaven, and abundance of revelations were vouchsafed to him*<sup>17</sup>.

*29. And also upon the servants.* God tells beforehand that he would be no respecter of persons. He had said, that He would endow every age and sex. He adds here, and every condition, even that of slaves, both male and female. He does not add here, that they shall prophesy. Under the law, God had provided for slaves, that, even if aliens, they should by circumcision be enrolled in His family and people; that they should have the rest and the devotion of the sabbath; and share the joy of their great festivals, going up with their masters and mistresses to the place which God appointed. They were included in one common ordinance of joy; *Ye shall rejoice before the Lord your God, ye and your sons and your daughters, and [lit.]*

<sup>15</sup> See Pref. to S. Cyprian's Epistles and Ep. xi. p. 27. note k. Oxf. Tr.

<sup>16</sup> S. Greg. Naz. Orat. 18. in fun. patr. § 12.

<sup>17</sup> Num. xii. 6, 8. <sup>18</sup> Acts x. 10 sqq. xi. 5 sqq.

<sup>19</sup> Ib. xii. 9.

<sup>20</sup> Acts ix. 12. xvi. 6, 7, 9. xviii. 9. xix. 21. xxii. 11.

<sup>21</sup> xxvii. 24. <sup>22</sup> Ib. ix. 10. <sup>23</sup> Ib. x. 3.

<sup>24</sup> Gal. i. 12, 16. 1 Cor. ii. 7. Eph. iii. 3. 2 Cor. xii. 1-7.

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30 And <sup>1</sup>I will shew  
wonders in the heavens  
¶ Matt. 24. 29. Mark 13. 24. Luke 21. 11, 25.

your men slaves and your women slaves, and the Levite which is within your gates<sup>1</sup>. In the times before the Gospel, they doubtless fell under the contempt in which the Pharisees held all the less educated class; These people who knoweth not the law (i. e. according to the explanation of their schools) is cursed. Whence it was a saying of theirs, "Prophecy doth not reside except on one wise and mighty and rich." As then elsewhere it was given as a mark of the Gospel, the poor have the Gospel preached unto them, so here. It was not what the Jews of his day expected; for he says, And on the servants too. But he tells beforehand, what was against the pride both of his own times and of the time of its fulfillment, that <sup>2</sup>God chose the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised hath God chosen, and things which are not, to bring to naught things that are, that no flesh should glory in His presence. The prophetic word circles round to that wherewith it began, the all-containing promise of the large out-pouring of the Spirit of God; and that, upon those whom the carnal Jews at all times would least expect to receive it. It began with including the heathen; I will pour out My Spirit on all flesh; it instances individual gifts; and then it ends by resting on the slaves; and on these too in those days will I pour out My Spirit. The order of the words is significant. He begins, I will pour out My Spirit upon all flesh, and then, in order to leave the mind resting on these same great words, he inverts the order, and ends, and upon the servants and upon the handmaidens I will pour out My Spirit. It leaves the thoughts resting on the great words, I will pour out My Spirit.

The Church at Rome, whose faith was spoken of throughout the whole world<sup>4</sup>, was, as far as it consisted of converted Jews, made up of slaves, who had been set free by their masters. For such were most of the Roman Jews, <sup>5</sup>who occupied that large section of Rome beyond the Tiber. Most of these, Philo says, "having been made freemen, were Roman citizens. For having been brought as captives to Italy, set free by their purchasers, without being compelled to change any of

<sup>1</sup>Gen. xvii. 23, 27. Ex. xx. 10. Deut. xii. 12, 18. xvi. 11, 14. <sup>2</sup>Moreh Nebochim, II. 32. In Poc. <sup>3</sup>1 Cor. i. 27-30. <sup>4</sup>Rom. i. 8. <sup>5</sup>Philo log. ad Caium, p. 1014. ed. Paris. <sup>6</sup>Dion. <sup>7</sup>Pa. cxvi. 16. <sup>8</sup>Gen. xxvi. 24. Num. xlii. 7, 8. Josh. i. 2. 2 Kings xxi. 8. Job i. 8. ii. 3. xlii. 7, 8. 2 Sam. vii. 5. &c. Is. xx. 3.

and in the earth, blood, and fire, and pillars of smoke. Before  
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their country's rites, they had their synagogues and assembled in them, especially on the sabbath."

S. Peter, in declaring that these words began to be fulfilled in the Day of Pentecost, quotes them with two lesser differences. I will pour out of My Spirit, and upon My servants and My handmaidens. The words declare something in addition, but do not alter the meaning, and so S. Peter quotes them as they lay in the Greek, which probably was the language known by most of the mixed multitude, to whom he spake on the day of Pentecost. The words, I will pour out My Spirit, express the largeness and the fullness of the gift of Him, "Who is Very God, Unchangeable and Infinite, Who is given or poured out, not by change of place but by the largeness of His Presence." The words, I will pour out of My Spirit, express in part, that He Who is Infinite cannot be contained by us who are finite; in part, they indicate, that there should be a distribution of gifts, although worked by One and the Same Spirit, as the Prophet also implies in what follows. Aguin, the words, the servants and the handmaidens, mark the outward condition; the words My servants and My handmaidens, declare that there should be no difference between bond and free. The servants and handmaidens should have that highest title of honor, that they should be the servants of God. For what more can the creature desire? The Psalmist says to God <sup>1</sup>, Lo I am Thy servant and the son of Thine handmaid; and God gives it as a title of honor to Abraham and Moses and Job and David and Isaiah <sup>2</sup>, and Abraham and David call themselves the servants of God <sup>3</sup>, and S. Paul, S. Peter, and S. Jude, servants of Jesus Christ <sup>4</sup>, and S. James, the servant of God <sup>5</sup>; and the blessed Virgin, the handmaid of the Lord <sup>6</sup>; yea, and our Lord Himself, in His Human Nature is spoken of in prophecy as <sup>7</sup>the Servant of the Lord.

30. And I will shew wonders. Each revelation of God prepares the way for another, until that last revelation of His love and of His wrath in the Great Day. In delivering His people from Egypt, the Lord shewed signs and wonders, great and sore, upon Egypt <sup>8</sup>. Here, in allusion to it, He says, in the same words <sup>9</sup>, of the new revelation, I will shew, or give, wonders, or wondrous signs, (as the word

<sup>9</sup>Gen. xix. 19. Ps. lxxxvi. 2, 4.

<sup>10</sup>Rom. i. 1. Gal. i. 10. 2 S. Pet. i. 1. S. Jude 1.

<sup>11</sup>S. Jam. i. 1, also Tit. i. 1.

<sup>12</sup>S. Luke i. 38, 48.

<sup>13</sup>Is. xlii. 1. xlii. 6. III. 13. Zech. iii. 8. Ezek. xxxiv. 23, 4. xxxvii. 24, 5.

<sup>14</sup>Deut. vi. 22. <sup>15</sup>Is. כוֹפְתִים וַיַּחַד אָוֹת וְכֹפְתִים Joel.

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31 'The sun shall be turned into darkness,  
\* Is. 13. 9, 10.  
ch. 3. 1, 15.  
and the moon into  
ver. 10. Matt. 24. 29. Mark. 13. 24. Luke 21. 25.  
Rev. 6. 12.

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blood, \*before the great and the terrible day of the LORD come.

\* Mat. 4. 5.

includes both) wonders beyond the course and order of nature, and portending other dispensations of God, of joy to His faithful, terror to His enemies. As when Israel came out of Egypt,<sup>1</sup> the pillar of the cloud was a cloud and darkness to the camp of the Egyptians, but gave light by night to the camp of Israel, so all God's workings are light and darkness at once, according as men are, who see them or to whom they come. These wonders in heaven and earth "began in" the First Coming and "Passion of Christ, grew in the destruction of Jerusalem, but shall be perfectly fulfilled toward the end of the world, before the final Judgment, and the destruction of the Universe." At the birth of Christ, there was the star which appeared unto the wise men, and the multitude of the heavenly host, whom the shepherds saw. At His Atoning Death, the sun was darkened, there was the three hours' darkness over the whole land; and on earth the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened<sup>2</sup>; and the Blood and water issued from the Saviour's side. After His Resurrection, there was the vision of Angels, terrible to the soldiers who watched the sepulchre, comforting to the women who sought to honor Jesus. His Resurrection was a sign on earth, His Ascension in earth and heaven. But our Lord speaks of signs both in earth and heaven, as well before the destruction of Jerusalem, as before His second Coming.

With regard to the details, it seems probable that this is an instance of what we may call an inverted parallelism, that having mentioned generally that God would give signs in 1) heaven and 2) earth, the Prophet first instances the signs in earth, and then those in heaven. A very intellectual Jewish expositor<sup>3</sup> has suggested this, and certainly it is frequent enough to be, in concised forms, one of the idioms of the sacred language. In such case, the blood and fire and pillars of smoke, will be signs in earth; the turning of the sun into darkness and the moon into blood will be signs in heaven. When foretelling the destruction of Jerusalem, the Day of vengeance, which fell with such accumulated horror on the devoted city, and has for these 1800 years dispersed the people of Israel to the four winds, our Lord mentions first the signs

on earth, then those in heaven. *Nation shall arise against nation, and kingdom against kingdom, and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven*<sup>4</sup>. Before the Day of Judgment our Lord also speaks of both<sup>5</sup>; 1) there shall be signs in the sun and in the moon and in the stars; 2) and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.

The Jewish historian relates signs both in heaven and in earth, before the destruction of Jerusalem<sup>6</sup>. "A star stood like a sword over Jerusalem;" "a light which, when the people were assembled at the Passover at 9 at night, shone so brightly around the altar and the temple, that it seemed like bright day, and this for half an hour; the Eastern door of the temple, which 20 men scarcely shut at eventide, stayed with iron-bound bars and very deep bolts let down into the thresh-hold of one solid stone, was seen at 6 o'clock at night to open of its own accord; chariots and armed troops were seen along the whole country, couring through the clouds, encircling the cities; at the feast of Pentecost, the priests entering the temple by night, as their wont was for worship, first perceived a great movement and sound, and then a tumultuous voice, 'Let us depart hence.' These signs were authenticated by the multitude or character of those who witnessed them.

31. *Before the great and terrible Day of the Lord come.* <sup>7</sup>The days of our life are our days wherein we do what we please; that will be the *Day of the Lord*, when He, our Judge, shall require the account of all our doings. It will be great, because it is the horizon of time and eternity; the last day of time, the beginning of eternity. It will put an end to the world, guilt, deserts, good or evil. It will be great, because in it great things will be done. Christ with all His Angels will come down and sit on His Throne; all who have ever lived or shall live, shall be placed before Him to be judged; all thoughts, words, and deeds shall be weighed most exactly; on all a sentence will be passed, absolute, irrevocable throughout eternity; the saints shall be assigned to

<sup>1</sup> Ex. xiv. 19, 20.

<sup>2</sup> S. Luke xxiii. 44, 5. S. Matt. xxvii. 45, 51, 52.

<sup>3</sup> Aben Ezra.

<sup>4</sup> S. Luke xxi. 10, 11.

<sup>5</sup> Ib. 25, 26.

<sup>6</sup> Jos. de bell. Jud. vi. 5. 3; also in Euseb. H. E. iii. 8.

<sup>7</sup> Lep.

Before  
C H R I S T  
cir. 800. 32 And it shall come to  
pass, that <sup>1</sup> whosoever shall  
Rom. 10. 13.

heaven, the ungodly to hell; a great gulf shall be placed between, which shall sever them for ever, so that the ungodly shall never see the godly nor heaven nor God; but shall be shut up in a prison for ever, and shall burn as long as heaven shall be heaven, or God shall be God." <sup>1</sup> That day shall be great to the faithful, terrible to the unbelieving; great to those who said, *Truly this is the Son of God;* terrible to those who said, *His blood be upon us and upon our children.*" <sup>2</sup> When then thou art hurried to any sin, think on that terrible and unendurable judgment-seat of Christ, where the Judge sits on His lofty Throne, and all creation shall stand in awe at His glorious Appearing and we shall be brought, one by one, to give account of what we have done in life. Then by him who hath done much evil in life, there will stand terrible angels.—*There will be the deep gulf, the impassable darkness, the lightless fire, retaining in darkness the power to burn, but rest of its rays. There is the empoisoned and ravenous worm insatiably devouring and never satisfied, inflicting by its gnawing pangs unbearable. There that sharpest punishment of all, that shame and everlasting reproof. Fear these things; and, instructed by this fear, hold in thy soul as with a bridle from the lust of evil.*"

32. *Whosoever shall call upon the name of the Lord. To call upon the name of the Lord, is to worship Him, as HE IS, depending upon Him. The name of the Lord, expresses His True Being, That which HE IS. Hence so often in Holy Scripture, men are said to call on the Name of the Lord, to bless the Name of the Lord, to praise the Name of the Lord, to sing praises to His Name, to make mention of His Name, to tell of His Name, to know His Name<sup>3</sup>; but it is very rarely said I will praise the Name of God<sup>4</sup>. For the Name rendered the Lord, expresses that HE IS, and that He Alone IS, the Self-Same, the Unchangeable; the name rendered God is not the special Name of God. Hence as soon as men were multiplied and the corrupt race of Cain increased, men began, after the birth of Enos, the son of Seth, to call upon the Name of the Lord<sup>5</sup>, i. e. in public worship. Abraham's worship, in the presence of the idolatries of Canaan, is spoken of, under the same words, he called upon the Name of the Lord<sup>6</sup>. Elijah says to the prophets of Baal, *call ye on the name of your gods,**

call on the name of the Before  
C H R I S T  
cir. 800. LORD shall be delivered:

and I will call on the Name of the Lord<sup>7</sup>. Naaman the Heathen says of Elisha<sup>8</sup>, I thought that he would come out to me, and stand and call on the Name of the Lord his God. Asaph and Jeremiah pray God<sup>9</sup>; Pour out Thy wrath upon the heathen that have not known Thee, and upon the kingdoms [families Jer.] which have not called upon Thy Name; and Zephaniah fortells the conversion of the Heathen<sup>10</sup>, that they may all call upon the Name of the Lord, to serve Him with one consent.

To call then upon the Name of the Lord implies right faith, to call upon Him as He IS; right trust in Him, leaning upon Him; right devotion, calling upon Him as He has appointed; right life, ourselves who call upon Him being, or becoming by His Grace, what He wills. They call not upon the Lord, but upon some idol of their own imagining, who call upon Him, as other than He has revealed Himself, or remaining themselves other than those whom He has declared that He will hear. For such deny the very primary attribute of God, His truth. Their God is not a God of truth. But whosoever shall in true faith and hope and charity have in this life worshiped God, shall be delivered, i. e. out of the midst of all the horrors of that Day, and the horrible damnation of the ungodly. The deliverance is by way of escape (for such is the meaning of the word<sup>11</sup>), he shall be made to escape, slip through (as it were) perils as imminent as they shall be terrible. Our Lord uses the like word of the same Day<sup>12</sup>. *Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.* Those who so call upon Him in truth shall be heard in that day, as He says<sup>13</sup>, *Ask and it shall be given you; Whatsoever ye shall ask the Father in My Name, He will give it you.*

"<sup>14</sup> That calling on God whereon salvation depends, is not in words only, but in heart and in deed. For what the heart believeth, the mouth confesseth, the hand in deed fulfilleth, The Apostle saith<sup>15</sup>, *No man can say that Jesus is the Lord, but by the Holy Ghost;* yet this very saying must be weighed not by words, but by the affections. Whence we read of Samuel, *And Samuel among those who call upon His Name, and of Moses and Aaron<sup>16</sup>, These called upon the Lord, and He heard them.*

*For in Mount Zion—shall be deliverance. Re-*

<sup>1</sup> Hugo de S. V. <sup>2</sup> Basil in Pa. xxxiii. 32. <sup>3</sup> Gen. iv. 26. <sup>4</sup> Ps. lxxix. 31. <sup>5</sup> Gen. iv. 26. <sup>6</sup> Gen. iv. 26. <sup>7</sup> 1 Kings xviii. 24. <sup>8</sup> 2 Kings v. 11. <sup>9</sup> Ps. lxxix. 6. Jer. x. 25. <sup>10</sup> iii. 9. <sup>11</sup> כָּלְלָמָד. <sup>12</sup> S. Luke xxi. 36. <sup>13</sup> S. Matt. vii. 7. S. John xvi. 23. <sup>14</sup> Hugo de S. V. partly from S. Jer. <sup>15</sup> 1 Cor. xii. 3. <sup>16</sup> Ps. xcix. 6.

<sup>4</sup> Ps. lxxix. 31. <sup>5</sup> Gen. iv. 26.

<sup>6</sup> Gen. iv. 26. <sup>7</sup> Gen. iv. 26. <sup>8</sup> Gen. iv. 26.

<sup>9</sup> Ib. xii. 8. xiii. 4. xxii. 33. xxvi. 23.

**Before  
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in Jerusalem shall be de-  
■ Is. 46. 13.  
■ & 50. 20.  
Obad. 17. Rom. 11. 26.  
liverance, as the LORD

**Before  
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nant whom the LORD shall  
call.  
■ Is. 11. 11, 16.  
■ Jer. 31. 7.  
■ Mic. 4. 7. & 5. 3, 7, 8. Rom. 9. 27. & 11. 5, 7.

penitance and remission of sins were to be preached in the Name of Jesus, in all nations, beginning at Jerusalem<sup>1</sup>. There was, under the Old Testament, the centre of the worship of God; there was the Church founded; thence it spread over the whole world. The place<sup>2</sup>, whether the tribes went up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the Name of the Lord, where God had set His Name, where alone sacrifice could lawfully be offered, stands, as elsewhere, for the whole Church. Of that Church, we are in Baptism all made members, when we are made members of Christ, children of God, and heirs of heaven. Of that Church all remain members, who do not, by viciousness of life, or rejecting the truth of God, cast themselves out of it. They then are members of the soul of the Church, who, not being members of the visible Communion and society, know not, that in not becoming members of it, they are rejecting the command of Christ, to Whom by faith and love and in obedience they cleave. And they, being members of the body or visible communion of the Church, are not members of the soul of the Church, who, amid outward profession of the faith, do, in heart or deeds, deny Him Whom in words they confess. The deliverance promised in that Day, is to those who, being in the body of the Church, shall by true faith in Christ and fervent love to Him belong to the soul of the Church also, or who, although not in the body of the Church shall not, through their own fault, have ceased to be in the body, and shall belong to its soul, in that through faith and love they cleave to Christ its Head.

As the Lord hath said, by the Prophet Joel himself. This which he had said, is not man's word, but God's; and what God had said, shall certainly be. They then who have feared and loved God in this their day, shall not need to fear Him in that Day, for He is the Unchangeable God; as our Blessed Saviour says<sup>3</sup>; Heaven and earth shall pass away, but My words shall not pass away. God had said of both Jews and Gentiles, united in one<sup>4</sup>; Rejoice, O ye nations, with His people, for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful to His land and unto His people.

And in the remnant. While foretelling His mercies in Christ, God foretells also, that<sup>5</sup> few they be that find them. It is evermore a remnant, a residue, a body which escapes; and so here, the mercies should be fulfilled, literally, in the fugitive, in those who flee from the wrath to come. All prophecy echoes the words of Joel; all history exemplifies them. Isaiah, Micah, Zephaniah, Jeremiah, Ezekiel, Zechariah, all foretell with one voice, that a remnant, and remnant only, shall be left. In those earlier dispensations of God, in the flood, the destruction of Sodom and Gomorrah; in His dealings with Israel himself at the entrance into the promised land, the return from the Captivity, the first preaching of the Gospel, the destruction of Jerusalem, a remnant only was saved. It is said in tones of compassion and mercy, that a remnant should be saved. The remnant should return, the remnant of Jacob, to the Mighty God<sup>6</sup>. The Lord of hosts shall be for a crown of glory to the residue of His people<sup>7</sup>. The Lord shall set His Hand to recover the remnant of His people which shall be left<sup>8</sup>. I will gather the remnant of My flock out of all countries whither I have driven them<sup>9</sup>. Publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel<sup>10</sup>. Yet I will leave a remnant, that ye may have some that escape the sword among the nations<sup>11</sup>. Therein shall be left a remnant which shall be brought forth<sup>12</sup>. I will surely gather the remnant of Israel<sup>13</sup>. Who is a God like Thee, that pardonest iniquity, and passeth by the transgression of the remnant of His heritage<sup>14</sup>? The remnant of Israel shall not do iniquity<sup>15</sup>. The residue of the people shall not be cut off from the city<sup>16</sup>. It is then a summary of the declarations of the Prophets, when S. Paul says<sup>17</sup>, Even so, at this present time also, there is a remnant according to the election of grace. Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. And so the Prophet says here;

Whom the Lord shall call. He had said before, whosoever shall call upon the Name of the Lord shall be delivered. Here he says, that they who should so call on God, shall themselves have been first called by God. So S. Paul<sup>18</sup>, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the Name of Jesus Christ our Lord. It is all of grace. God must first call by His

<sup>1</sup> S. Luke xxiv. 47.

<sup>2</sup> Ps. cxxii. 4.

<sup>10</sup> Ib. xxxi. 7.

<sup>3</sup> S. Mark xiii. 31.

<sup>4</sup> Deut. xxxii. 43.

<sup>11</sup> Ib. xiv. 22.

<sup>5</sup> S. Matt. vii. 14.

<sup>12</sup> Ib. vi. 8.

<sup>12</sup> Ib. xiv. 18.

<sup>6</sup> Is. x. 20; add 21, 22. vi. 9-13, &c.

<sup>13</sup> Ib. iii. 13, add ii. 9.

<sup>13</sup> Zech. xiv. 2.

<sup>7</sup> Ib. xxviii. 5.

<sup>14</sup> Ib. xi. 11, add 16.

<sup>14</sup> Ib. vii. 18.

<sup>9</sup> Jer. xxxii. 3.

<sup>15</sup> Ib. xxxi. 7.

<sup>10</sup> Ib. xi. 11, add 16.

<sup>16</sup> Ib. vii. 18.

<sup>11</sup> Ib. xi. 11, add 16.

<sup>17</sup> Ib. vii. 18.

<sup>12</sup> Ib. xi. 11, add 16.

<sup>18</sup> 1 Cor. i. 2.

<sup>13</sup> Ib. xi. 11, add 16.

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## CHAPTER III.

1 *God's judgments against the enemies of his people. 9 God will be known in his judgment. 18 His blessing upon the Church.*

\**Jer. 30. 3.  
Ezek. 38. 14.*

**FOR,** behold, <sup>a</sup>in those days, and in that time, when I shall bring again

grace; then we obey His call, and call upon Him; and He has said <sup>1</sup>, *call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me.* God accounts our salvation His own glory.

III. 1. *For, behold.* The Prophet by the word, *for*, shews that he is about to explain in detail, what he had before spoken of, in sum. By the word, *behold*, he stirs up our minds for something great, which he is to set before our eyes, and which we should not be prepared to expect or believe, unless he solemnly told us, *Behold.* As the detail, then, of what goes before, the prophecy contains all times of future judgment on those who should oppose God, oppress His Church and people, and sin against Him in them and all times of His blessing upon His own people, until the Last Day. And this it gives in imagery, partly describing nearer events of the same sort, as in the punishments of Tyre and Sidon, such as they endured from the kings of Assyria, from Nebuchadnezzar, from Alexander; partly using these, His earlier judgments, as representatives of the like punishments against the like sins unto the end.

*In those days and in that time.* The whole period of which the Prophet had been speaking, was the time from which God called His people to repentance, to the Day of Judgment. The last division of that time was from the beginning of the Gospel unto that Day. He fixes the occasion of which he speaks by the words, *when I shall bring again the captivity of Judah and Jerusalem.* This form was used, before there was any general dispersion of the nation. For all captivity of single members of the Jewish people had this sore calamity, that it severed them from the public worship of God, and exposed them to idolatry. So David complains, *they have driven me out this day from abiding in the inheritance of the Lord, saying, go serve other gods*<sup>2</sup>. The restoration then of single members, or of smaller bodies of captives, was, at that time, an unspeakable mercy. It was the restoration of those shut out from the worship of God; and so was an image of the de-

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the captivity of Judah and Jerusalem,

2 <sup>b</sup> I will also gather all <sup>c</sup> Zech. 14. 2, 3, 4. nations and will bring them down into <sup>d</sup> the valley <sup>e</sup> 2 Chr. 20. 26. ver. 12. Jehoshaphat, and <sup>f</sup> will <sup>g</sup> Isai. 66. 16. Ezek. 38. 22. plead with them there for my people and for my her-

lerance from the bondage of corruption into the glorious liberty of the sons of God<sup>1</sup>, or of any return of those who had gone astray, to the Shepherd and Bishop of their souls<sup>2</sup>. The grievous captivity of the Jews, now, is to Satan, whose servants they made themselves, when they said, *we have no king but Cesar; His Blood be upon us and upon our children.* Their blessed deliverance will be from the power of Satan unto God<sup>3</sup>. It is certain from S. Paul<sup>4</sup>, that there shall be a complete conversion of the Jews, before the end of the world, as indeed has always been believed. This shall probably be shortly before the end of the world, and God would here say, "when I shall have brought to an end the captivity of Judah and Jerusalem, i. e. of that people to whom were the promises", and shall have delivered them from the bondage of sin and from blindness to light and freedom in Christ, then will I gather all nations to judgment."

2. *I will gather all nations and bring them down to the valley of Jehoshaphat.* It may be that the imagery is furnished by that great deliverance which God gave to Jehoshaphat, when Ammon and Moab and Edom came against him, to cast God's people out of His possession, which He gave them to inherit<sup>5</sup>, and Jehoshaphat appealed to God, *O our God, wilt Thou not judge them?* and God said, *the battle is not yours but God's*, and God turned their swords everyone against the other, and none escaped. And on the fourth day they assembled themselves in the valley of Berachah (blessing); for there they blessed the Lord<sup>6</sup>. So, in the end, He shall destroy Anti-Christ, not by human aid, but by the breath of His mouth, and then the end shall come and He shall sit on the throne of His glory to judge all nations. Then shall none escape of those gathered against Judah and Jerusalem, but shall be judged of their own consciences, as those former enemies of His people fell by their own swords.

That valley, however, is nowhere called the valley of Jehoshaphat. It continued to be called the valley of Berachah, the writer adds, *to this day.* And it is so called still. Caphar Barucha, "the village of blessing," was still known in that neighborhood in the time of S. Jerome<sup>10</sup>;

<sup>1</sup> Ps. 1. 15. <sup>2</sup> 1 Sam. xxvi. 19. <sup>3</sup> Rom. viii. 21  
<sup>4</sup> 1 S. Pet. ii. 25. <sup>5</sup> Acts xxvi. 18. <sup>6</sup> Rom. xi. 26.

<sup>7</sup> Ib. ix. 4. <sup>8</sup> 2 Chr. xx. 11. <sup>9</sup> Ib. 24, 26.  
<sup>10</sup> Ep. 108. ad Eustoch. § 11.

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it had been known in that of Josephus<sup>1</sup>. S. W. of Bethlhem and E. of Tekoa are still 3 or 4 acres of ruins<sup>2</sup>, bearing the name Bereikut<sup>3</sup>, and a valley below them, still bearing silent witness to God's ancient mercies, in its but slightly disguised name, "the valley of Bereikut" (Berachah). The only valley called the *valley of Jehoshaphat*<sup>4</sup>, is the valley of Kedron, lying between Jerusalem and the Mount of Olives, encircling the city on the East. There Asa, Hezekiah, and Josiah cast the idols, which they had burned<sup>5</sup>. The valley was the common burying-place for the inhabitants of Jerusalem<sup>6</sup>. There was the garden whither Jesus oftentimes resorted with His disciples; there was His Agony and Bloody Sweat; there Judas betrayed Him; thence He was dragged by the rude officers of the High Priest. The Temple, the token of God's presence among them, the pledge of His accepting their sacrifices which could only be offered there, overhung it on the one side. There, under the rock on which that temple stood, they dragged Jesus, *as a lamb to the slaughter*<sup>7</sup>. On the other side, it was overhung by the Mount of Olives, whence *He beheld th<sup>e</sup> city and wept over it, because it knew not in that its day, the things which belong to its peace*; whence, after His precious Death and Resurrection, Jesus ascended into Heaven. There the Angels foretold His return<sup>8</sup>; *This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven*. It has been a current opinion, that our Lord should descend to judgment, not only in like manner, and in the like Form of Man, but in the same place, over this valley of Jehoshaphat. Certainly, if so it be, it were appropriate, that He should appear in His Majesty, where, for us, He bore the extreme shame; that He should judge *there*, where for us, He submitted to be judged. "He sheweth," says S. Hilary<sup>9</sup>, "that the Angels bringing them together, the assemblage shall be in the place of His Passion; and meetly will His Coming in glory be looked for *there*, where He won for us the glory of eternity by the sufferings of His humility in the Body." But since the Apostle says, *we shall meet the Lord in the air*, then, not in the valley of Jehoshaphat, but over it, in the clouds, would His throne be. "Uniting, as it were, Mount Calvary and Olivet, the spot would be well suited to that judgment wherein the saints shall partake of the glory

of the Ascension of Christ and the fruit of His Blood and Passion, and Christ shall take deserved vengeance of His persecutors and of all who would not be cleansed by His Blood."

God saith, *I will gather all nations*, of the gathering together of the nations against Him under Anti-Christ, because He overrules all things, and while they, in *their* purpose, are gathering themselves against His people and elect, He, in His purpose secret to them, is gathering them to sudden destruction and judgment, *and will bring them down*; for their pride shall be brought down, and themselves laid low. Even Jewish writers have seen a mystery in the word, and said, that it hinteth "the depth of God's judgments," that God "would descend with them into the depth of judgment<sup>10</sup>," "a most exact judgment even of the most hidden things."

His very Presence there would say to the wicked, "<sup>11</sup> In this place did I endure grief for you; here, at Gethsemane, I poured out for you that sweat of water and Blood; here was I betrayed and taken, bound as a robber, dragged over Cedron into the city; hard by this valley, in the house of Caiaphas and then of Pilate, I was for you judged and condemned to death, crowned with thorns, buffeted, mocked and spat upon; here, led through the whole city, bearing the Cross, I was at length crucified for you on Mount Calvary; here, stripped, suspended between heaven and earth, with hands, feet, and My whole frame distended, I offered Myself for you as a Sacrifice to God the Father. Behold the Hands which ye pierced; the Feet which ye perforated; the Sacred prints which ye anew imprinted on My Body. Ye have despised My toils, griefs, sufferings; ye have counted the Blood of My covenant an unholy thing; ye have chosen to follow your own concupiscences rather than Me, My doctrine and law; ye have preferred momentary pleasures, riches, honors, to the eternal salvation which I promised; ye have despised Me, threatening the fires of hell. Now ye see Whom ye have despised; now ye see that My threats and promises were not vain, but true; now ye see that vain and fallacious were your loves, riches, and dignities; now ye see that ye were fools and senseless in the love of them; but too late. Depart, ye cursed, into everlasting fire, prepared for the devil and his

ii. 481. Josephus places the death of Athaliah in that valley. Ant. ix. 7. 3.

<sup>7</sup> Is. iii. 7. <sup>8</sup> Acts i. 11. <sup>9</sup> in S. Matt. c. 25.

<sup>10</sup> Suarez, in 3. p. q. 59. art. 6. disp. 53. sect. 3.

<sup>11</sup> Ra-hi and Albaranel in Poc.

<sup>12</sup> abridged from Lap.

<sup>1</sup> Jos. Ant. ix. 1. 3.

<sup>2</sup> Robins. Pal. iii. 275.

<sup>3</sup> in Seetzen's map (Ritter, Erdk. xv. 635); Woltott, Excurs. to Hebron, p. 43.

<sup>4</sup> Euseb. Onom. κοιλάς Ἰωσαφάτ.

<sup>5</sup> 1 Kings xv. 13. 2 Chr. xxx. 14. 2 Kings xxiii. 6. 12.

<sup>6</sup> Williams, H. C. ii. 523. Thomson, The Land, &c.

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• Obad. 11.  
Nah. 3. 10.      3 And they have <sup>\*</sup>cast lots for my people; and have given a boy for an

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harlot, and sold a girl for wine, that they might drink.

*angels.* But ye who believed, hoped, loved, worshiped Me, your Redeemer, who obeyed My whole law; who lived a Christian life worthy of Me; who lived soberly, godly and righteously in this world, looking for the blessed hope and this My glorious Coming, *Come ye blessed of My Father, inherit the kingdom of heaven prepared for you from the foundation of the World.—And these shall go into everlasting fire; but the righteous into life eternal.* Blessed he whoso continually thinketh or foreseeth, provideth for these things.”

*And will plead with them there.* Woe to him, against whom God pleadeth! He saith not, “*judgeth*” but *pleadeth*, making Himself a party, the Accuser as well as the Judge, “<sup>1</sup>Solemn is it indeed when Almighty God saith, *I will plead. He that hath ears to hear let him hear.* For terrible is it. Wherefore also that *Day of the Lord* is called *great and terrible.* For what more terrible than, at such a time, the pleading of God with man? For He says, *I will plead*, as though He had never yet pleaded with man, great and terrible as have been His judgments since that first destruction of the world by water. Past are those judgments on Sodom and Gomorrah, on Pharaoh and his hosts, on the whole people in the wilderness from twenty years old and upward, the mighty oppressions of the enemies into whose hands He gave them in the land of promise; past were the four Empires; but now, in the time of Anti-Christ, *there shall be tribulation, such as there had not been from the beginning of the world.* But all these are little, compared with that *great and terrible Day*; and so He says, *I will plead*, as though all before had not been, to *plead.*”

God maketh Himself in such wise a party, as not to condemn those unconvicted; yet the *pleading* has a separate awfulness of its own. God impleads, so as to allow Himself to be impleaded and answered; but there is no answer. He will set forth what He had done, and how we have requited Him. And we are without excuse. Our memories witness against us; our knowledge acknowledges His justice; our conscience convicts us; our reason condemns us; all unite in pronouncing ourselves ungrateful, and God holy and just. For a sinner to see himself is to condemn himself; and in the *Day of Judgment*, God will bring before each sinner his whole self.

*For My people.* “<sup>1</sup>God’s people are the

<sup>1</sup> from Rup.

<sup>2</sup> Gal. vi. 16.

<sup>3</sup> S. Matt. xxv. 34, 35.

<sup>2</sup> Rom. ix. 6.

<sup>5</sup> Acts ix. 4.

<sup>7</sup> Poc.

<sup>6</sup> Rib.

one true Israel, *princes with God*, the whole multitude of the elect, foreordained to eternal life.” Of these, the former people of Israel, once chosen of God, was a type. As St. Paul says, *They are not all Israel which are of Israel*; and again<sup>3</sup>, *As many as walk according to this rule of the Apostle’s teaching, peace be on them and mercy, and upon the Israel of God*, i. e. not among the Galatians only, but in the whole Church throughout the world. Since the whole people and Church of God is one, He lays down one law, which shall be fulfilled to the end; that those who, for their own ends, even although therein the instruments of God, shall in any way injure the people of God, shall be themselves punished by God. God makes Himself one with His people. *He that toucheth you, toucheth the apple of My eye*<sup>4</sup>. So our Lord said, <sup>5</sup>*Saul, Saul, why persecutest thou Me?* and in the *Day of Judgment* He will say<sup>6</sup>, *I was an hungered and ye gave me no meat. Forasmuch as ye did it not unto one of the least of these My brethren, ye did it not to Me.*<sup>7</sup> By calling them *My heritage*, He shews that He will not on any terms part with them or suffer them to be lost, but will vindicate them to Himself for ever.”

*Whom they have scattered among the nations.* Such was the offence of the Assyrians and Babylonians, the first *army*, which God sent against His people. And for it, Nineveh and Babylon perished. “<sup>8</sup> Yet he does not speak of that ancient people, or of its enemies only, but of all the elect both in that people and in the Church of the Gentiles, and of all persecutors of the elect. For that people were a figure of the Church, and its enemies were a type of those who persecute the Saints.” The dispersion of God’s former people by the heathen was renewed in those who persecuted Christ’s disciples *from city to city*, banished them, and confiscated their goods. Banishment to mines or islands were the slightest punishments of the early Christians<sup>9</sup>.

*3. And they have cast lots.* They treated God’s people as of no account, and delighted in shewing their contempt toward them. They chose no one above another, as though all alike were worthless. *They cast lots*, it is said elsewhere<sup>10</sup>, *upon their honorable men*, as a special indignity, above captivity or slavery. A *girl* they sold for an evening’s revelry, and a *boy* they exchanged for a night’s debauch.

<sup>8</sup> See Tertull. Apol. c. 12, p. 30. Oxf. Tr. S. Cypr. Ep. x. 1. xi. 1. xx. 3. xxii. xxxi. xxxvii. 2. 3. xxxix. 1. lxxvi. 2. p. 304. n. y.

<sup>10</sup> Nah. iii. 10.

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\* Amos 1. 6, 9.  
\* Ezek. 25. 15,  
16, 17.

4 Yea, and what have ye to do with me, 'O Tyre, and Zidon, and all the coasts of Palestine? \* will ye render me a recompence? and if ye recompence me, swiftly and speed-

ily will I return your recompence upon your own head;

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5 Because ye have taken my silver and my gold, and have carried into your temples my goodly † pleasant <sup>Heb. desirable.</sup> things: Dan. 11. 38.

4. *Yea, and what have ye to do with Me?* lit. and also, what are ye to Me? The words, *And also, shew that this is something additional to the deeds of those before spoken of.* Those, instanced before, were great oppressors, such as dispersed the former people of God and *divided their land.* In addition to these, God condemns here another class, those who, without having power to destroy, harass and vex His heritage. The words, *what are ye to Me?* are like that other phrase<sup>1</sup>, *what is there to thee and me?* i. e. what have we in common? These words, *what are ye to Me?* also declare, that those nations had no part in God. God accounts them as aliens, *what are ye to Me?* Nothing. But the words convey, besides, that they would, unprovoked, have to do with God, harassing His people without cause. They obtruded themselves, as it were, upon God and His judgments; they challenged God; they thrust themselves in, to their destruction, where they had no great temptation to meddle, nothing, but inbred malice, to impel them. This was, especially, the character of the relations of Tyre and Zidon and Philistia with Israel. They were allotted to Israel by Joshua, but were not assailed<sup>2</sup>. On the contrary, the *Zidonians* are counted among those who *oppressed Israel*, and *out of whose hand God delivered him*, when he *cried to God*<sup>3</sup>. The Philistines were the unwearied assailants of Israel in the days of the Judges, and Saul, and David<sup>4</sup>; during 40 years Israel was given into the hands of the Philistines, until God delivered them by Samuel at Mizpeh. When David was king of all Israel, the Philistines still acted on the offensive, and lost Gath and her towns to David in an offensive war<sup>5</sup>. To Jehoshaphat some of them voluntarily paid tribute<sup>6</sup>; but in the reign of Jehoram his son, they, with some Arabians, marauded in Judah, plundering the king's house and slaying all his sons, save the youngest<sup>7</sup>. This is the last event before the time of Joel. They stand among

the most inveterate and unprovoked enemies of God's people, and probably as enemies of God also hating the claim of Judah that their God was the One God.

Will ye render Me a recompence? Men never want pleas for themselves. The Philistines, although the aggressors, had been signally defeated by David. Men forget their own wrong-doings and remember their sufferings. It may be then, that the Philistines thought that they had been aggrieved when their assaults were defeated, and looked upon their own fresh aggressions as a requital. If moreover, as is probable, they heard that the signal victories won over them were ascribed by Israel to God, and themselves also suspected, that these *mighty Gods*<sup>8</sup> were the cause of their defeat, they doubtless turned their hatred against God. Men, when they submit not to God chastening them, hate Him. This belief that they were retaliating against God, (not, of course, knowing Him as God,) fully corresponds with the strong words, "will ye render Me a recompence?" Julian's dying blasphemy, "Galilean, thou hast conquered," corresponds with the efforts of his life against the gospel, and implies a secret consciousness that He Whose religion he was straining to overthrow might be, What he denied Him to be, God. The phrase<sup>10</sup> *swiftly, lit. lightly, and speedily*, denotes the union of easiness with speed. The recompence is returned upon their head, coming down upon them from God.

5. *Ye have taken My silver and My gold.* Not the silver and gold of the temple, (as some have thought.) At least, up to the Prophet's time, they had not done this. For the inroad of the Philistines in the reign of Jehoram was, apparently, a mere marauding expedition, in which they slew and plundered, but are not said to have besieged or taken any city, much less Jerusalem. God calls the *silver and gold* which He, through His Providence, had bestowed on Judah, *My gold and silver*; as He said by Hosea<sup>11</sup>,

<sup>1</sup> Josh. xxii. 24, &c. S. Matt. viii. 29, &c.

<sup>7</sup> 2 Chr. xvii. 11.

<sup>2</sup> Zidon, Josh. xix. 28. xiii. 6. see Judg. i. 31. iii. 3. Tyre, Josh. xix. 29. the Philistines, Josh. xiii. 2, 3. xv. 45-7. xix. 43. see Jud. iii. 3.

<sup>8</sup> 2 Chr. xxii. 10, 17. xxii. 1.

<sup>3</sup> Judg. x. 12.

<sup>9</sup> 1 Sam. iv. 7, 8.

<sup>4</sup> Ib. xiii. 1. 1 Sam. iv. xiii. xvii. xxiii. 1. xxx. xxxi. <sup>5</sup> 2 Sam. v. 17-end. viii. 1. 1 Chr. xviii. 1. 2 Sam. xxii. 18. xxiii. 9-16.

<sup>10</sup> rendered *recompence*, is used, although rarely, of one who "begins good or evil," but, as united with the word *דָּבַר repay, make good*, it can only denote *requited*.

<sup>11</sup> It recurs in. v. 26.

<sup>12</sup> ii. 8.

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## 6 The children also of

*She knew not that I multiplied her silver and gold, whereof she made Baal; and by Haggui<sup>1</sup>, The silver is Mine, and the gold is Mine, saith the Lord of Hosts.* For they were His people, and what they had, they held of Him; and the Philistines too so accounted it, and dedicated part of it to their idols, as they had the ark formerly, accounting the victory over God's people to be the triumph of their idols over God.

6. *The children also*, lit. *And the sons of Judah and the sons of Jerusalem have ye sold to the sons of the Greeks.* This sin of the Tyrians was probably old and inveterate. The Tyrians, as they were the great carriers of the world's traffic, so they were slave-dealers, and, in the earliest times, men-stealers. The Greek ante-historic tradition exhibits them, as trading and selling women, from both Greece<sup>2</sup> and Egypt<sup>3</sup>. As their trade became more fixed, they themselves stole no more, but, like Christian nations, sold those whom others stole or made captive. Ezekiel speaks of their trade in *the souls of men*<sup>4</sup> with *Greece* on the one side, and *Tubal and Meech* near the Black Sea on the other. The beautiful youth of Greece of both sexes were sold even into Persia<sup>5</sup>. In regard to the Moschi and Tibareni, it remains uncertain, whether they sold those whom they took in war (and, like the tribes of Africa in modern times, warred the more, because they had a market for their prisoners,) or whether, like the modern Circassians, they sold their daughters. Ezekiel however says, *men*, so that he cannot mean, exclusively, women. From the times of the Judges, Israel was exposed in part both to the violence and fraud of Tyre and Sidon. The tribe of Asher seems to have lived in the open country among fortified towns of the Zidonians. For whereas of Benjamin, Manasseh, Ephraim, Zabulon, it is said that the old inhabitants of the land *dwell among them*<sup>6</sup>, of Asher it is said, that they *dwell among the Canaanites, the inhabitants of the land*<sup>7</sup>, as though these were the more numerous. And not only so, but since they did not drive out the inhabitants of seven cities, *Acco, Zidon, Ahlab, Achzib, Helbath, Aphek, Rehob*, they must have been liable to incursions from them. The Zidonians were among those who *oppressed Israel*<sup>8</sup>. Sisera's army came from their territory, (for Jabin was king of Hazor,) and Deborah

Judah and the children of

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speaks of *a damsel or two*, as the expected prey of each man in the whole multitude of his host. An old proverb, mentioned B. C. 427, implies that the Phoenicians sent circumcised slaves into the fields to reap their harvest<sup>9</sup>. But there were no other circumcised there besides Israel.

But the Phoenician slave-trade was also probably, even in the time of the Judges, exercised against Israel. In Joel and Amos, the Philistines and Tyrians appear as combined in the traffic. In Amos, the Philistines are the robbers of men; the Phoenicians are the receivers and the sellers<sup>10</sup>. Heathen nations retain for centuries the same inherited character, the same natural nobleness, or, still more, the same natural vices. The Phoenicians, at the date of the Judges, are known as dishonest traders, and that, in slaves. The Philistines were then also inveterate oppressors. On one occasion *the captivity of the land* coincided with the great victory of the Philistines, when Eli died and the ark of God was taken. For these two dates are given in the same place as the close of the idolatry of Micah's graven image. It endured *unto the captivity of the land*<sup>11</sup> and, and all the time that the house of God was at Shiloh, whence the ark was removed, never to return, in that battle when it was taken. But *the captivity of the land* is not merely a subdual, whereby the inhabitants would remain tributary or even enslaved, yet still remain. A captivity implies a removal of the inhabitants; and such a removal could not have been the direct act of the Philistines. For dwelling themselves in the land only, they had no means of removing the inhabitants from it, except by selling them; and the only nation, who could export them in such numbers as would be expressed by the words *a captivity of the land*, were the Zidonians. Probably such acts were expressly prohibited by the *brotherly covenant*<sup>12</sup> or treaty between Solomon and Hiram King of Tyre. For Amos says that Tyre forgot that treaty, when she sold wholesale the captive Israelites whom the Philistines had carried off. Soon after Joel, Obadiah speaks of a captivity at *Sepharad*, or *Sardis*<sup>13</sup>, the capital of the Lydian empire. The Tyrian merchants were the connecting link between Palestine and the coasts of Asia-minor. The Israelites must have been sold thither as slaves, and that by

<sup>1</sup>ii. 8.<sup>2</sup>Herod. i. 1. Eurip. Helen. 190. Movers quotes these and the following authorities Phoenic. Alterthum. c. 4. p. 71.<sup>3</sup>Herod. ii. 54.<sup>4</sup>Bochart Phaleg. iii. 3. p. 154.<sup>5</sup>Judg. i. 21, 27, 29, 30.<sup>6</sup>xxvii. 13.<sup>7</sup>Ib. 31, 2.<sup>8</sup>Judg. v. 30. see iv. 3, 7, 13, 15, 16.<sup>9</sup>"Cuckoo; ye circumcised, to field." The Cuckoo's note was, in Phoenicia, the signal for harvest, (Aristoph. Av. 505-7,) and those sent out, with a term of contempt, to gather it, were "circumcised."<sup>10</sup>Am. i. 6, 9.<sup>11</sup>Judg. xviii. 30, 31.<sup>12</sup>See on Am. i. 9.<sup>13</sup>See on Ob. 20.

Before  
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cir. 800. Jerusalem have ye sold  
unto the Grecians, that  
† *Heb.* the sons of the Grecians.

the Phoenicians. In yet later times the Tyrian merchants followed, like vultures, on the rear of armies to make a prey of the living, as the vultures of the dead. They hung on the march of Alexander as far as India<sup>1</sup>. In the wars of the Maccabees, at Nicanor's proclamation, a thousand<sup>2</sup> merchants gathered to the camp of Gorgias<sup>3</sup> with silver and gold, very much, to buy the children of Israel as slaves, and with chains<sup>4</sup> wherewith to secure them. They assembled in the rear of the Roman armies, seeking wealth amid the clash of arms, and slaughter, and fleeing poverty through peril.<sup>5</sup> Reckless of human life, the slave-merchants commonly, in their wholesale purchase of captives, abandoned the children as difficult of transport, whence the Spartan king was praised for providing for them<sup>6</sup>.

The temptation to Tyrian covetousness was aggravated by the ease with which they could possess themselves of the Jews, the facility of transport, and, as it seems, their value. It is mentioned as the inducement to slavery among the Cilicians. "The export of the slaves especially invited to misdeeds, being most gainful; for they were easily taken, and the market was not so very far off and was most wealthy<sup>7</sup>.

The Jewish slaves appear also to have been valued, until those times after the taking of Jerusalem, when they had become demoralized, and there was a plethora of them, as God had predicted<sup>8</sup>. The post occupied by the little maid who waited on Naaman's wife<sup>9</sup>, was that of a favorite slave, as Greek tradition represented Grecian maidens to have been an object of coveting to the wife of the Persian Monarch<sup>10</sup>. The damsel or two for the wives of each man in Jabin's host appear as a valuable part of the spoil. The wholesale price at which Nicanor set the Jews his expected prisoners, and at which he hoped to sell some 180,000<sup>11</sup>, shews the extent of the then traffic and their relative value. £2. 14s. 9d. as the average price of each of ninety slaves in Judea, implies a retail-price at the place of sale, above the then ordinary price of man. This wholesale price for what was expected to be a mixed multitude of nearly

<sup>1</sup> *Arr. Exped.* vi. 22. 8.

<sup>2</sup> *Macc. viii.* 34.

<sup>3</sup> *Macc. iii.* 41.

<sup>4</sup> *Jos. Ant.* xii. 7. 3, and *1 Macc.* see *Eng. Marg.*

<sup>5</sup> *S. Jer.* on *Ezek.* xxvii. 16.

<sup>6</sup> *Xenoph.* *Agesil.* i. 21.

<sup>7</sup> *Strabo* xiv. 5. 2.

<sup>8</sup> *Deut.* xxviii. 68. Glycas says that Adrian sold 4

<sup>9</sup> *Deut.* xxviii. 68. Glycas says that Adrian sold 4  
P. 448. M.

<sup>10</sup> *Kgs* v. 2.

<sup>11</sup> Ninety being offered for a talent, this would be

the number whose sale would bring in 2000 talents.

ye might remove them far  
from their border.

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200,000, (for "12 Nicanor undertook to make so much money of the captive Jews as should defray the tribute of 2000 talents which the king was to pay to the Romans,") was nearly 5 times as much as that at which Carthaginian soldiers were sold at the close of the first Punic war<sup>12</sup>. It was two-thirds of the retail price of a good slave at Athens<sup>13</sup>, or of that at which, about B. C. 340, the law of Greece prescribed that captives should be redeemed<sup>14</sup>; or of that, (which was nearly the same) at which the Mosaic law commanded compensation to be made for a slave accidentally killed<sup>15</sup>. The facility of transport increased the value. For, although Pontus supplied both the best and the most of the Ronium slaves<sup>16</sup>, yet in the war with Mithridates, amid a great abundance of all things, slaves were sold at 3s. 3d.<sup>17</sup>. The special favors also shewn to the Jewish captives at Rome and Alexandria shew the estimation in which they were held. At Rome, in the reign of Augustus, "18 the large section of Rome beyond the Tiber was possessed and inhabited by Jews, most of them Roman citizens, having been brought as captives into Italy and made freedmen by their owners." On whatever ground Ptolemy Philadelphus redeemed 100,000 Jews whom his father had taken and sold<sup>19</sup>, the fact can hardly be without foundation, or his enrolling them in his armies, or his employing them in public offices or about his own person.

Joel lived before the historic times of Greece. But there are early traces of slave-trade carried on by Greeks<sup>20</sup>. According to Theopompus, the Chians, first among the Greeks, acquired barbarian slaves in the way of trade<sup>21</sup>. The Ionian migration had filled the islands and part of the coasts of Asia Minor with Greek traders about two centuries before Joel, B. C. 1069<sup>22</sup>. Greeks inhabited both the coasts and islands between Tyre and Sardis, whither we know them to have been carried. Cyprus and Crete, both inhabited by Greeks and both in near intercourse with Phoenicia, were close at hand.

The demand for slaves must have been enormous. For wives were but seldom allowed them; and Athens, *Ægina*, Corinth alone had in the days of their prosperity

<sup>12</sup> *2 Macc.* viii. 10.

<sup>13</sup> *18 Denarii*, i. e. 11s. 3d. *Liv. xxi.* 41. *Boeckh Econ.* of *Ath.* i. 92.

<sup>14</sup> *Boeckh* i. 94.

<sup>15</sup> *Ex. xxii.* 30.

<sup>16</sup> *Plutarch Lucull.* § 14.

<sup>17</sup> *Philo Leg.* ad *Caium Opp.* ii. 568.

<sup>18</sup> *Jos. Ant.* xii. 2. and 4.

<sup>19</sup> *Movers* quotes instances from *Samos*, *Lesbos*,

*Ephesus*, *Miletus*, p. 81.

<sup>20</sup> *In Atheneus* vi. 88. p. 574. *Mov.*

<sup>21</sup> *Eus. Chron.* ii. 304-18.

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7 Behold, <sup>1</sup>I will raise  
them out of the place  
Isa. 43. 5, 6. & whither ye have sold them,  
49. 12.  
Jer. 23. 8. and will return your rec-

ompense upon your own  
head:  
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8 And I will sell your  
sons and your daughters

1,330,000 slaves<sup>1</sup>. At the great slave-mart at Delos, 10,000 were brought, sold, removed in a single day<sup>2</sup>.

*That ye might remove them far from their border.* The Philistines hoped thus to weaken the Jews, by selling their fighting men afar, whence they could no more return. There was doubtless also in this removal an anti-religious malice, in that the Jews clung to their land, as the *Lord's land*, the land given by Him to their fathers; so that they, at once, weakened their rivals, aggravated and enjoyed their distress, and seemed again to triumph over God. Tyre and Sidon took no active share in making the Jews prisoners, yet, partaking in the profit and aiding in the disposal of the captives, they became, according to that true proverb "the receiver is as bad as the thief," equally guilty of the sin, in the sight of God.

7. *Behold I will raise them.* If this promise relates to the same individuals who had been sold, it must have been fulfilled silently; as indeed the return of captives to their own land, unless brought about by some historical event, belongs not to history, but to private life. The Prophet, however, is probably predicting God's dealings with the nations, not with those individuals. The enslaving of these Hebrews in the time of Joram was but one instance out of a whole system of covetous misdeeds. The Philistines carried away captives from them again in the time of Ahaz<sup>3</sup>, and yet again subsequently<sup>4</sup>; and still more at the capture of Jerusalem<sup>5</sup>.

8. *I will sell your sons.* God Himself would reverse the injustice of men. The sons of Zion should be restored, the sons of the Phoenicians and of the Philistines sold into distant captivity. Tyre was taken by Nebuchadnezzar, and then by Alexander, who sold "more than 13,000" of the inhabitants into slavery<sup>6</sup>; Sidon was taken and destroyed by

Artaxerxes Ochus, and it is said, above 40,000 of its inhabitants perished in the flames<sup>7</sup>. The like befell the Philistines<sup>8</sup>. The Sabaeans are probably instanced, as being the remotest nation in the opposite direction, a nation, probably, the partner of Tyre's traffic in men, as well as in their other merchandise, and who (as is the way of unregenerate nature) would as soon trade in Tyrians, as with Tyrians. The Sabaeans were like the Phoenicians, a wealthy merchant people, and, of old, united with them in the trade of the world, the Sabaeans sending forth their fleets across the Indian Ocean, as the Tyrians along the Mediterranean. Three fathers of distinct races bore the name Sheba; one, a descendant of Ham, the other two, descended from Shem. The Hamite Sheba was the son of Raamah, the son of Cush<sup>9</sup>, and doubtless dwelt of old in the country on the Persian gulf called by the name Raamah<sup>10</sup>. Traces of the name Sheba occur there, and some even after our era<sup>11</sup>. The Semite Sabaeans, were, some descendants of Sheba, the tenth son of Joktan<sup>12</sup>; the others from Sheba, the son of Abraham and Keturah<sup>13</sup>. The Sabaeans, descended from Joktan, dwelt in the S. W. extremity of Arabia, extending from the Red Sea to the Sea<sup>14</sup> of Babel-nmandeb. The country is still called "ard-es-Seba"<sup>15</sup>, "land of Saba;" and Saba is often mentioned by Arabic writers<sup>16</sup>. To the Greeks and Latins they were known by the name of one division of the race (Himyar) Homerite<sup>17</sup>. Their descendants still speak an Arabic, acknowledged by the learned Arabs to be a distinct language from that which, through Mohammed, prevailed and was diffused<sup>18</sup>; a "species<sup>19</sup>" of Arabic which they attribute "to the times of (the Prophet) Hud [perhaps Eber] and those before him." It belonged to them as descendants of Joktan. Sabaeans are mentioned, distinct from both

<sup>1</sup> Athens, 400,000. (Ctesicles in Athen. vi. 103.) Corinth, 460,000. (Timaeus lb.) Egina, 470,000. (Aristot. lb.)

Strabo xliv. 5. 2.

<sup>2</sup> Chr. xxviii. 18.

Ezek. xvi. 27, 57.

<sup>3</sup> Ib. xxv. 15.

<sup>4</sup> Diod. Sic. xvii. 46. Arrian says 30,000. II. 24.

<sup>5</sup> Diod. xv. 45.

<sup>6</sup> See on Zeph. II. 4-7.

<sup>7</sup> Gen. x. 7.

<sup>8</sup> Regna Steph. Byz. sub v. יְרֵגָה is pronounced "Pryma" by the LXX. "Regma," Vulg.

<sup>9</sup> In the names "The promontory of Ασαβεῖ, or Ασαβεῖν" in Ptolemy vi. 7, and Marcian Heracl. p. 16. "The black mountain called Ασαβεῖ," Ptol. Ib. "a very great mountain, called Σαβεῖ," at the entrance of the Persian gulf. (Arrian. Peripl. p. 20) Batrasaves or Batrasabbes a city in Pilyo, (vi. 28. 32) Sabis, a river in Carmania on the opposite side of

the Persian gulf. (Meia iii. 8.) Dionysius Perieg. also places the Sabae next to the Pasargadum, v. 1069. see Bochart, iv. 7.

<sup>10</sup> Gen. x. 28. <sup>11</sup> Ib. xxv. 3. <sup>12</sup> Plin. vi. 28, 32.

<sup>13</sup> Crutenden in Journ. Geogr. Soc. 1838. viii. 268.

<sup>14</sup> See De Sacy below.

<sup>15</sup> Philost. II. 6. III. 4. (Arr.) Peripl. p. 13. Marcian 13. Plin. vi. 28. 32.

<sup>16</sup> Authorities referred to by Soluthi, quoted by Fresnel Lettre iv. in Journal Asiatique T. v. p. 512. Fresnel says that the grammatical forms most resemble Ethiopic, although it is richer than Arabic both in consonants and vowels, and has more Hebrew roots than ordinary Arabic. Ib. 533, sqq. De Sacy observed that the difference was one of language, (not of dialect only.) Acad. d. Inscr. T. 48. p. 509. note. <sup>17</sup> Soluthi Ib.

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<sup>1</sup>Ezek. 23. 42

<sup>2</sup>Jer. 6. 20.

into the hand of the children of Judah, and they shall sell them to the <sup>1</sup>Sabbeans, to a people <sup>2</sup>far off: for the LORD hath spoken it.

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<sup>1</sup>See Isaiah  
8, 9, 10.  
Jer. 46. 3, 4.  
Ezek. 38. 7.

<sup>2</sup>Heb.

*Sanctify.*

of these, as "<sup>1</sup>dwelling in Arabia Felix, next beyond Syria, which they frequently invaded, before it belonged to the Romans." These Sabbeans probably are those spoken of as marauders by Job<sup>2</sup>; and may have been descendants of Keturah. Those best known to the Greeks and Romans were, naturally, those in the South Western corner of Arabia. The account of their riches and luxuries is detailed, and, although from different authorities<sup>3</sup>, consistent; else, almost fabulous. One metropolis is said to have had 65 temples<sup>4</sup>, private individuals had more than kingly magnificence<sup>5</sup>. Arabic historians expanded into fable the extent and prerogatives<sup>6</sup> of their Paradise lands, before the breaking of the artificial dike, made for the irrigation of their country<sup>7</sup>. They traded with India, availing themselves doubtless of the Monsoon, and perhaps brought thence their gold, if not also the best and most costly frankincense<sup>8</sup>. The Sheba of the Prophet appears to have been the wealthy Sheba near the Red Sea. Indeed, in absence of evidence to the contrary, it is natural to understand the name of those best known. Solomon unites it with Seba<sup>9</sup>, (the *Aethiopian Sabae*.) The known frankincense-districts are on the S. W. corner of Arabia<sup>10</sup>. The tree has diminished, perhaps has degenerated through the neglect consequent on Mohammedan oppression, diminished consumption, change of the line of commerce; but it still survives in those districts<sup>11</sup>; a relic of what is passed away. Ezekiel indeed unites *the merchants of Sheba and Raamah*<sup>12</sup>, as trading with Tyre. *The merchants of Sheba and Raamah, they were thy merchants; with the chief of all spices and with all precious stones and gold they occupied in thy fairs.* It may be that he joins them together as kindred tribes; yet it is as probable that he unites the two

¶ <sup>1</sup>Proclaim ye this among the Gentiles; <sup>2</sup>Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

great channels of merchandise, East and West, Raamah on the Persian Gulf, and Sheba near the Red Sea. Having just mentioned the produce of Northern Arabia as poured into Tyre, he would, in this case, enumerate North, East, and West of Arabia as combined to enrich her. Agatharcides unites the Sabbeans of S. W. Arabia with the Gerrheans, who were certainly on the Persian Gulf<sup>13</sup>. "No people," he says<sup>14</sup>, "is apparently richer than the Sabbeans and Gerrheans, who dispense forth everything worth speaking of from Asia and Europe. These made the Syria of Ptolemy full of gold. These supplied the industry of the Phenicians with profitable imports, not to mention countless other proofs of wealth." Their caravans went to Elymais, Carmania; Charrae was their emporium; they returned to Gabala and Phoenicia<sup>15</sup>. Wealth is the parent of luxury and effeminacy. At the time of our Lord's Coming, the softness and effeminacy of the Sabbeans became proverbial. The "soft Sabbeans" is their characteristic in the Roman poets<sup>16</sup>. Commerce, navigation, goldmines, being then carried on by means of slaves, and wealth and luxury at that time always demanding domestic slaves, the Sabbeans had need of slaves for both. They too had distant colonies<sup>17</sup>, whither the Tyrians could be transported, as far from Phoenicia, as the shores of the *Aegan* are from Palestine. The great law of Divine Justice<sup>18</sup>, as *I have done, so God hath requited me*, was again fulfilled. It is a sacred proverb of God's overruling Providence, written in the history of the world and in men's consciences.

9. *Proclaim ye this among the Gentiles.* God having before said that He would gather all nations, now, by a solemn irony, bids them prepare, if, by any means, they can fight

cassia came from India; "the best frankincense is that near Persia.

<sup>2</sup>Pr. Ixxii. 10.

<sup>3</sup>Theophr. Hist. Plant. ix. 4. Agatharc. p. 61-4.

<sup>4</sup>Eratosthenes in Strabo xvi. 4. 4.

<sup>5</sup>Capt. Haines in Geogr. Soc. ix. 154. Wellsted. Travels in Arabia. Survey in Bombay Geogr. Soc. 1830. p. 55. quoted Ritter, Erdk. xii. 259, 60.

<sup>6</sup>xvii. 22.

<sup>7</sup>Ptol. vi. 7. Strabo, xvi. 3. 3.

<sup>8</sup>Juba in Ptol. H. xii. 18. n. 40.

<sup>9</sup>Virg. Geogr. i. 57. also Metrodorus in Strabo xvi. 4. 19. See other authorities in Smith, Dict. of Geogr. Art. *Saba*, p. 862.

<sup>10</sup>Agatharc. p. 64.

<sup>11</sup>Judg. i. 7.

<sup>1</sup>Strabo, xvi. 4. 21. <sup>2</sup>Job i. 15. Bochart iv. 9.

<sup>3</sup>Agatharcides (p. 61) Strabo from Metrodorus and Eratosthenes, (xvi. 4. 19.) Diiodorus "from memoirs in the Alexandrian library or eye witnessses." iii. 38. 47. The account of their natural productions is exaggerated, yet with a mixture of truth, e.g. as to a very venomous sort of serpent.

<sup>4</sup>Thomma. Plin. vi. 28. 32. Movern, p. 300.

<sup>5</sup>Geogr. Vet. Script. Min. T. i. p. 64, 5. Oxon.

<sup>6</sup>See Kazvini, the Turkish *Jehan-numa* from older writers, Masudi, in de Sacy Mem. de l'Acad. d. Inscr. T. 48. p. 500, note 622.

<sup>7</sup>De Sac. Ib.

<sup>8</sup>see Ritter's Diss. Erdk. xii. 356-372. Strabo however (quoted there p. 364) says, that most

Before  
C H R I S T      10 "Beat your plow-  
cir. 800.      shares into swords,  
—See Is. 2. 4.      and your ||pruning-  
Mic. 4. 3.      ||sabers.  
||or scythes.

hooks into spears: "let  
the weak say, I am      Before  
strong.      C H R I S T  
cir. 800.  
—Zech. 12. 8.

against Him. So in Isaiah<sup>1</sup>; *Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces; take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us.*

Prepare, lit. *hallow, war*. To *hallow war* was to make it holy, either in appearance or in truth, as the prophet bade them, *sacrifice a fast*, i. e. keep it holily. So God calls the Medes whom He employed against Babylon<sup>2</sup>, *My sanctified ones*, and bids<sup>3</sup>, *sacrifice the nations against her*; and the enemies of Judah encourage themselves<sup>4</sup>, *sacrifice ye war against her*; and Micah says, that whosoever bribed not the false prophets, *they sacrifice war against him*<sup>5</sup>, i. e. proclaim war against him in the Name of God. The enemies of God, of His people, of His truth, declare war against all, in the Name of God. The Jews would have stoned our Lord for blasphemy, and, at the last, they condemned Him as guilty of it. <sup>6</sup>*He hath spoken blasphemy. What further need have we of witnesses? behold, now ye have heard His blasphemy.* And He foretold to His disciples<sup>7</sup>, *Whosoever killeth you, will think he doeth God service.* St. Stephen was persecuted for speaking<sup>8</sup> blasphemous words against Moses and against God, *this holy place and the law.* St. Paul was persecuted for<sup>9</sup> persuading men to worship God contrary to the law and polluting this holy place. Anti-Christ shall set himself up as God, <sup>10</sup>so that he, as God, sitteth in the temple of God, shewing himself that he is God. Heretics and unbelievers declaim against the Gospel, as though it, and not themselves, were opposed to the holiness and Majesty and love of God. The Gnostics of old spake against the Creator in the Name of God. Arians affected reverence for the glory of God<sup>11</sup>, being, on their own mis-belief, idolaters or polytheists<sup>12</sup>. The Apollinarians charged the Church with ascribing to our Lord a sinful soul, as though the soul must needs be such<sup>13</sup>, and themselves held the Godhead to have been united to a soulless, and so a brute, nature. Manicheans accused her of making God the author of evil, and themselves, as do Pantheists now, invented a god whosinned<sup>14</sup>. Novatians and Donatists accused

the Church of laxity. Pelagians charged her with denying the perfectibility of man's nature, themselves denying the grace whereby it is perfected. Mohammed arrayed the truth of the Unity of God against His Being in Three Persons, and fought against the truth as Idolatry. Some now array "Theism," i. e. truths as to God which they have stolen from Holy Scripture, against the belief in God as He has revealed Himself. Indeed, no imposture ever long held its ground against truth, unless it masked itself under some truth of God which it perverted, and so *hallowed* its war against God in the Name of God.

*Wake up the mighty men; arouse them, as if their former state had been a state of sleep; arouse all their dormant powers, all within them, that they may put forth all their strength, if so be they may prevail against God.*

*Let all the men of war draw near, as if to contend, and close, as it were, with God and His people<sup>15</sup>, as, on the other hand, God says<sup>16</sup>, *I will come near to you to judgment. Let them come up into His very Presence. Even while calling them to fulfill this their vain purpose of striving with God, the Prophet keeps in mind, into Whose Presence they are summoned, and so calls them to come up, as to a place of dignity.**

10. *Beat your ploughshares into swords.* Peace had been already promised, as a blessing of the gospel. *In His days*, foretold Solomon<sup>17</sup>, *shall the righteous flourish, and abundance of peace, so long as the moon endureth.* And another<sup>18</sup>, *He maketh thy borders peace. Peace within with God flows forth in peace with man. Righteousness and peace kissed each other*<sup>19</sup>. Where there is not rest in God, all is unrest. And so, all which was needful for life, the means of subsistence, care of health, were to be forgotten for war.

*Let the weak say, I am strong.* It is one last gathering of the powers of the world against their Maker; the closing scene of man's rebellion against God. It is their one universal gathering. None, however seemingly unfit, was to be spared from this conflict; no one was to remain behind. The husbandman was to forge for war the instruments of his peaceful toil; the sick was to forget his weakness and

<sup>1</sup> viii. 9, 10. see also Ezek. xxxviii. 7-end.

<sup>2</sup> Is. xiii. 3.

<sup>3</sup> Jer. li. 27.

<sup>4</sup> Ib. vi. 4.

<sup>5</sup> Mic. iii. 5.

<sup>6</sup> S. Matt. xxvi. 65.

<sup>7</sup> S. John xvi. 2.

<sup>8</sup> Acts vii. 11, 13.

<sup>9</sup> Ib. xviii. 13. xxi. 28. xxiv. 6.

<sup>10</sup> 2 Thess. ii. 4.

<sup>11</sup> See Arius Thalia in S. Ath. Counc. of Arimin. <sup>2</sup> 15. p. 94. Oxf. Tr. S. Ath. ag. Ar. i. 28. p. 221. and the full note f.

<sup>12</sup> Ib. p. 191. n. d. p. 206. 301. c. 310. h. 411. b. 423. m. n.

<sup>13</sup> See in S. Ath. p. 221. n. f. O. T.

<sup>14</sup> See S. Aug. Conf. Note at the end.

<sup>15</sup> See 1 Sam. xvii. 41. 2 Sam. x. 13.

<sup>16</sup> Mal. iii. 5. see Is. xl. 1. l. 8.

<sup>17</sup> Ps. lxxii. 7.

<sup>18</sup> Ib. cxvii. 14.

<sup>19</sup> Ib. lxxxv. 10.

Before  
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11 \*Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither I cause thy mighty ones to come down, O Lord.

12 Let the heathen be

ver. 2.

For, the  
LORD shall  
bring down.  
Ps. 103. 20.  
Isa. 13. 3.

Before  
C H R I S T  
cir. 800.

<sup>4</sup> ver. 2.  
Ps. 96. 13.  
& 98. 3.  
110. 6.  
Is. 2. 4. & 3. 13.  
Mic. 4. 3.  
Matt. 13. 39.  
Rev. 14. 15.  
18.  
Jer. 51. 33.  
Hos. 6. 11.

to put on a strength which he had not, and that to the uttermost. But as weakness is, in and through God, strength, so all strength out of God is weakness. Man may say, *I am strong*; but, against God, he remains weak as, it is said, that *weak man*<sup>1</sup> from the earth may no more oppress.

11. Once more all the enemies of God are summoned together. *Assemble yourselves*<sup>2</sup>, (Others in the same sense render, *Haste ye*,) *and come, all ye heathen, round about*, lit. from *round about*, i.e. from every side, so as to compass and hem in the people of God, and then, when the net had been, as it were, drawn closer and closer round them, and no way of escape is left, the Prophet prays God to send His aid; *thither cause Thy mighty ones to come down, O Lord*. Against the mighty ones of the earth, or the weak who say they are mighty, (the same word is used throughout,) there come down the mighty ones of God. The mighty ones of God, whom He is prayed to cause to come down, i.e. from heaven, can be no other than the mighty angels, of whom it is said, they are *mighty in strength*<sup>3</sup> (still the same word,) to whom God gives charge over His own, to keep them in *all* their ways, and one of whom, in this place, slew <sup>4</sup> one hundred and fourscore and five thousand of the Assyrians. So our Lord saith<sup>5</sup>, *The Son of man shall send forth His Angels, and they shall gather out of His kingdom all things that offend, and them that do iniquity*.

12. *Let the heathen be awoken*. This emphatic repetition of the word, *awaken*, seems intended to hint at the great awakening, to Judgment<sup>6</sup>, when they who sleep in the dust of the earth shall awake, being awoken from the sleep of death. Another word is used of *awakening*<sup>7</sup>. On the destruction of Anti-Christ it is thought that the general Judgment will follow, and *all who are in the graves shall hear the voice of the Son of Man and shall come forth*<sup>8</sup>. They are bidden to come up into the valley of Jehoshaphat, <sup>9</sup> for to come into the

wakened, <sup>4</sup> and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 \*Put ye in the sickle, for the harvest is ripe: come, get you down; for

Presence of the most High God, may well be called a *coming up*, "For there will I sit to judge all the heathen round about, (again lit. from round about,) from every side, all nations from all the four quarters of the world. The words are the same as before. There *all nations from every side* were summoned to come, as they thought, to destroy God's people and heritage. Here the real end is assigned, for which they were brought together; for God would sit to judge them. In their own blind will and passion they came to destroy; in God's secret overruling Providence, they were dragged along by their passions,—to be judged and to be destroyed. So our Lord says<sup>11</sup>, *When the Son of Man shall come in His Glory, and all the Holy Angels with Him, then shall He sit on the throne of His Glory and before Him shall be gathered all nations*. Our Lord, in that He uses words of Joel, seems to intend to direct our minds to the Prophet's meaning. What follows are nearly His own words;

13. *Put ye in the sickle, for the harvest is ripe*. So Jesus saith, *let both grow together until the harvest, and in the time of the harvest I will say to the reaper, Gather ye together the tares and bind them in bundles to burn them*; and this He explains<sup>12</sup>, *The harvest is the end of the world: and the reapers are the Angels*. He then Who saith, *put ye in the sickle, for the harvest is ripe*, is the Son of Man, Who, before He became the Son of Man, was, as He is now, the Son of God, and spake this and the other things by the Prophets; they to whom He speaketh are His reapers, the Angels; and the ripeness of the harvest is the maturity of all things here, good and evil, to be brought to their last end.

In itself, the harvest, as well as the vintage, might describe the end of this world, as to both the good and the bad, in that the wheat is severed from the chaff and the tares, and the treading of the winepress separates the wine which is stored up from the husks which are cast away. Yet nothing is said,

<sup>1</sup> Ps. x. 18. *וְיָמִים*.

<sup>2</sup> The word *וְיָמִים* occurs here only. The E. V. follows the chief authorities.

<sup>3</sup> Ps. ciii. 20.

<sup>4</sup> Ib. xci. 11.

<sup>5</sup> 2 Kings xix. 35.

<sup>6</sup> S. Matt. xiii. 41.

<sup>7</sup> This same word is used Job xiv. 12. Even

Abarbanel understands this of the Resurrection; see in Poc. on ver. 11.

<sup>8</sup> *וְיָמִים*, also Job Ib. Ps. xvii. 15. Is. xxvi. 19. Dan.

xii. 2.

<sup>9</sup> S. John v. 27-8.

<sup>10</sup> S. Matt. xxv. 31, 2.

<sup>11</sup> Poc.

<sup>12</sup> Ib. xiii. 30, 39.

Before C H R I S T the "press is full, the fats cir. 800. overflow; for their wickedness is great.  
 1 Is. 63. 3.  
 Lam. 1. 16.  
 Rev. 14. 19, 20.  
 \*ver. 2.  
 ||Or, con-  
 cision, or,  
 threshing.  
 || ch. 2. 1.

14 Multitudes, multitudes, in "the valley of decision: for the day of

the L O R D is near in the Before C H R I S T valley of decision. cir. 800.

15 The "sun and the moon shall be darkened, \*ch. 2. 10, 31. and the stars shall withdraw their shining.

here of storing up aught, either the wheat or the wine, but only of the ripeness of the harvest, and that the *fats overflow*, because their wickedness is great. The harvest is sometimes, although more rarely, used of destruction<sup>1</sup>; the treading of the winepress is always used as an image of God's anger<sup>2</sup>; the vintage of destruction<sup>3</sup>; the plucking off the grapes, of the rending away of single lives or souls<sup>4</sup>. It seems probable then, that the ripeness of the harvests and the fullness of the vats are alike used of the ripeness for destruction, that "they were ripe in their sins, fit for a harvest, and as full of wickedness as ripe grapes, which fill and overflow the vats, through the abundance of the juice with which they swell." Their ripeness in iniquity calls, as it were, for the sickle of the reaper, the trampling of the presser.

For great is their wickedness. The whole world is flooded and overflowed by it, so that it can no longer contain it, but, as it were, cries to God to end it. The long suffering of God no longer availed, but would rather increase their wickedness and their damnation. So also, in that first Judgment of the whole world by water, when *all flesh had corrupted his way upon the earth, God said, the end of all flesh is before Me*<sup>5</sup>; and when the hundred and twenty years of the preaching of Noah were ended without fruit, *the flood came*. So Sodom was then destroyed, when not ten righteous could be found in it; and the seven nations of Canaan were spared above four hundred years, because the *iniquity of the Amorites was not yet full*<sup>6</sup>; and our Lord says<sup>7</sup>, *fill ye up the measure of your fathers*,—that upon you may come all the righteous blood shed upon the earth. So "God condemneth each of the damned, when he hath filled up the measure of his iniquity."

14. The prophet continues, as in amazement at the great throng assembling upon one another, *multitudes, multitudes, in the val-*

*ley of decision*, as though, whichever way he looked, there were yet more of these *tumultuous masses*, so that there was nothing beside them. It was one living, surging, boiling, sea: throngs upon throngs, mere throngs<sup>10</sup>! The word rendered *multitudes* suggests, besides, the thought of the hum and din<sup>11</sup> of these masses thronging onward, blindly, to their own destruction. They all *tumultuously rage together, and imagine a vain thing, against the Lord and against His Christ*<sup>12</sup>; but the place whither they are gathered, (although they know it not,) is the *valley of decision*, i.e. of "sharp, severe judgment." The valley is the same as that before called the *valley of Jehoshaphat*; but whereas that name only signifies *God judgeth*, this further name denotes the strictness of God's judgment. The word signifies "cut," then "decided;" then is used of severe punishment, or destruction decided and decreed<sup>13</sup>, by God.

For the Day of the Lord is near in the valley of decision. Their gathering against God shall be a token of His coming to judge them. They come to fulfill their own ends; but His shall be fulfilled on them. They are left to bring about their own doom; and being abandoned by Him, rush on the more blindly because it is at hand. When their last sin is committed, their last defiance of God spoken or acted against Him, it is come. At all times, indeed, *the Lord is at hand*<sup>14</sup>. It may be, that we are told, that the whole future revealed to us *must shortly come to pass*<sup>15</sup>, in order to show that all time is a mere nothing, a moment, a dream, when it is gone. Yet here it is said, relatively, not to us, but to the things foretold, that it is *near to come*.

15. The sun and the moon shall be darkened. This may be, either that they shall be outshone by the brightness of the glory of Christ, or that they themselves shall undergo a change, whereof the darkness at the Crucifixion was an image. An ancient

<sup>1</sup> Is. xvii. 5. Jer. li. 33.

<sup>2</sup> Lam. i. 15. Is. lxviii. 3. Rev. xix. 15.

<sup>3</sup> Is. xvii. 6. Judg. viii. 2. Mic. vii. 1.

<sup>4</sup> Ps. lxxx. 12.

<sup>5</sup> Poc.

<sup>6</sup> Gen. vi. 12, 13.

<sup>7</sup> Gen. xv. 16. <sup>8</sup> S. Matt. xxiii. 32, 35. <sup>9</sup> Dion.

<sup>10</sup> As Gen. xiv. 10, *pits, pits, i.e. full of pits, nothing but pits*; 2 Kings iii. 10, *ditches, ditches, i.e. full of ditches*. By another idiom, it has been taken to mean that the *multitudes* were of two sorts; whence Abarbanel explains it, "a multitude of living, and a multitude of dead," in Poc. Others, the good and the bad.

<sup>11</sup> The word *רֹאשׁ* (whence *רֹאשׁ*) is identical with our *hum*; then, "noise," and, among others, "the hum of a multitude;" then, a multitude even apart from that noise. It is used of the throng of a large army, Judg. iv. 7, Dan. xi. 11, 12, 13; of whole peoples, Ezek. xxxii. 12, 16, 18, 20, 22, 26.

<sup>12</sup> Ps. li. 1, 2.

<sup>13</sup> destruction determined, Is. x. 22; destruction, and that determined, Is. x. 23, xxviii. 22, Dan. ix. 27; that which is decreed of desolations, i.e. the desolations decreed, Ib. 20.

<sup>14</sup> Phil. iv. 5.

<sup>15</sup> Rev. i. 1.

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<sup>a</sup> Jer. 25. 30.  
ch. 2. 11.  
<sup>b</sup> Amos 1. 2.  
<sup>c</sup> Hag. 2. 6.  
<sup>d</sup> Is. 51. 5, 6.  
<sup>e</sup> Heb. place  
of repair.  
<sup>f</sup> or, harbor.

16 The **LORD** also shall roar out of Zion, and utter his voice from Jerusalem; and <sup>b</sup> the heavens and the earth shall shake: <sup>c</sup> but the **LORD** will be the <sup>f</sup> hope of

his people, and the strength of the children of Israel.

17 So <sup>d</sup>shall ye know that I am the **LORD** your God dwelling in Zion, <sup>e</sup> my holy mountain: then shall

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<sup>d</sup> ch. 2. 27.  
<sup>e</sup> Dan. 11. 45.  
Obad. 16.  
<sup>f</sup> Zech. 8. 3.

writer says<sup>1</sup>; "As in the dispensation of the Cross the sun failing, there was darkness over all the earth, so when the sign of the Son of man appeareth in heaven in the Day of Judgment, the light of the sun and moon and stars shall fail, consumed, as it were by the great might of that sign." And as the failure of the light of the sun at our Lord's Passion betokened the shame of nature at the great sin of man, so, at the Day of Judgment, it sets before us the awfulness of God's judgments, as though <sup>2</sup>it dared not behold the severity of Him Who judgeth and returneth every man's work upon his own head; as though <sup>3</sup>every creature, in the sufferings of others, feared the judgment on itself."

16. *The Lord shall roar out of Zion.* As in the destruction of Sennacherib, when he was now close upon his prey, and shook his hand against the mount of the daughter of Zion, the hill of Jerusalem, the Lord of hosts lopped the bough with terror, and the high ones of stature were hewn down, and the haughty were humbled<sup>4</sup>, so at the end. It is foretold of Anti-Christ, that his destruction shall be sudden<sup>5</sup>. *Then shall that Wicked one be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His Coming.* And Isaiah saith of our Lord<sup>6</sup>, *He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked.* When the multitudes of God's enemies were thronged together, then would He speak with His Voice of terror. The terrible voice of God's warnings is compared to the roaring of a lion<sup>7</sup>. *The lion hath roared, who will not fear? the Lord hath spoken, who can but prophesy?* Much more, when those words of awe are fulfilled. Our Lord then, *The Lion of the tribe of Judah*<sup>8</sup>, Who is here entitled by the incommunicable Name of God, I AM, shall utter His awful Voice, as it is said<sup>9</sup>; *The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel and with the Trump of God; and He Himself says,*<sup>10</sup> *The hour is coming, in the which all that are in the graves shall hear His voice and shall come forth, they that have done good unto the*

*Resurrection of life, and they that have done evil unto the resurrection of damnation.*

*And shall utter His voice from Jerusalem, i. e. either from His Throne aloft in the air above the holy city, or from the heavenly Jerusalem, out of the midst of the tens of thousands of His holy angels<sup>11</sup>, and saints<sup>12</sup>, who shall come with Him.* So terrible shall that voice be, that *the heavens and the earth shall shake, as it is said<sup>13</sup>, the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up; and "heaven shall open for the coming of the saints," and *hell shall be moved at the coming<sup>14</sup> of the evil.* <sup>15</sup> Nor shall it be a slight shaking of the earth at His Coming, but such that all the dead shall be roused, as it were from their sleep, yea, the very elect shall fear and tremble, but, even in their fear and trembling, shall retain a strong hope. This is what he saith forthwith, *The Lord will be the hope (or place of refuge) of His people, and the strength (or strong hold) of the children of Israel*, i. e. of the true Israel, the whole people of the elect of God. All these He will then by that His Majesty at once wonderfully terrify and strengthen, because they ever hoped in God, not in themselves, and ever trusted in the strength of the Lord, never presumed on their own. Whereas contrariwise the false Israelites hope in themselves, while, going about to establish their own righteousness, they submitted themselves not to the righteousness of God<sup>16</sup>. The true Israel shall trust much more than ever before; yet none can trust then, who in life, had not trusted in Him Alone.*

17. God Himself wondrously joins on His own words to those of the Prophet, and speaks to His own people; so (lit. and) ye shall know, by experience, by sight, face to face, what ye now believe, *that I am the Lord your God, dwelling in Zion, My holy mountain.* So He saith in the second Psalm<sup>17</sup>, *Then shall he speak unto them (the enemies of His Christ) in His wrath, and vex them in His sore displeasure; And I have set My king on My holy hill of Zion; and*<sup>18</sup>, *Behold the tabernacle of*

<sup>1</sup> Orig. Tr. 30. in S. Matt.

<sup>2</sup> S. Jer.

<sup>3</sup> Hugo de S. V.

<sup>4</sup> Isa. x. 32. 3.

<sup>5</sup> 2 Thessa. ii. 8.

<sup>6</sup> Isa. xi. 4.

<sup>7</sup> Am. iii. 8.

<sup>7</sup> Rev. v. 5.

<sup>8</sup> 1 Thessa. iv. 16.

<sup>8</sup> S. John v. 28, 29.

<sup>11</sup> S. Matt. xvi. 27. xxv. 31. S. Mark viii. 38. 2 Thessa. i. 7.

<sup>12</sup> Zech. xiv. 5. Jude 14.

<sup>13</sup> 2 Pet. iii. 10.

<sup>14</sup> Lyr. Lap.

<sup>15</sup> Ps. xiv. 9.

<sup>16</sup> Rom. x. 3.

<sup>17</sup> Rup.

<sup>18</sup> Ps. ii. 5, 6.

<sup>19</sup> Rev. xxi. 3.

Before C H R I S T Jerusalem be † holy, and  
cir. 800. there shall no 'strangers  
† Hob. holiness. pass through her any more.  
Is. 35. 8 & 52. 1. Nah. 1. 15. Zech. 14. 21. Rev. 21. 27.

*God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, their God, dwelling with them and in them, by an unvarying, blissful, hallowing Presence, never withdrawn, never hidden, never shadowed, but ever shining upon them. Your God, your own, as much as if possessed by none besides, filling all with gladness, yet fully possessed by each, as though there were none besides, so that each may say, Thou art my Portion, O Lord<sup>1</sup>; my Lord, and my God<sup>2</sup>, as He saith, I am thy exceeding great Reward<sup>3</sup>.*

*And Jerusalem shall be holy, lit. holiness as John saith<sup>4</sup>, He carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God.*

*And there shall no stranger pass through her any more. Without, says S. John<sup>5</sup>, are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. None alien from her shall pass through her, so as to have dominion over her, defile or oppress her.*

This special promise is often repeated. <sup>6</sup> It shall be called the way of holiness, the unclean shall not pass over it. Henceforth there shall no more come into thee the uncircumcised and the unclean. <sup>7</sup> The wicked shall no more pass through thee.<sup>8</sup> In that day there shall be no more the Canaanite in the house of the Lord of hosts. <sup>9</sup> And there shall in no wise enter into it any thing that defileth. These promises are, in their degree and in the image and beginning, made good to the Church here, to be fully fulfilled when it shall be<sup>10</sup> a glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish. Here they do not pass through her, so as to overcome; the gates of hell shall not prevail against her. However near, as hypocrites, they come to her, they feel in themselves that they are not of her<sup>11</sup>. There they shall be severed from her for ever. <sup>12</sup> Heretics came, armed with fantastic reasons and deceitful arguments; but they could not pass through her, repelled by the truth of the word, overcome by reason, cast down by the testimonies of Scripture and by the glow of faith.<sup>13</sup> They fell backward to the ground before her. They<sup>14</sup> go out from her, because they are not of her. They

18 ¶ And it shall come Before C H R I S T to pass in that day, <sup>15</sup> that cir. 800. the mountains shall drop <sup>16</sup> Amos 9. 13.

who are not of her can mingle with her, touch her sacraments, but their power and virtue they partake not. They are inwardly repelled.

18. *And it shall come to pass in that Day.* After the destruction of Anti-Christ, there will, it seems, still be a period of probation, in which the grace of God will abound and extend more and more widely. The Prophet Zechariah, who continues on the image, of the living waters going out from Jerusalem<sup>15</sup>, places this gift after God had gathered all nations against Jerusalem, and had visibly and miraculously overthrown them<sup>16</sup>. But in that the blessings which he speaks of, are regenerating, they belong to time; the fullness of the blessing is completed only in eternity: the dawn is on earth, the everlasting brightness is in heaven. But though the prophecy belongs eminently to one time, the imagery describes the fulness of spiritual blessings which God at all times diffuses in and through the Church; and these blessings, he says, shall continue on in her for ever; her enemies shall be cut off for ever. It may be, that Joel would mark a fresh beginning and summary by his words, *It shall be in that Day.* The prophets do often begin, again and again, their descriptions. Union with God, which is their theme, is one. Every gift of God to His elect, except the beatific vision, is begun in time, union with Himself, indwelling, His Spirit flowing forth from Him into His creatures, His love, knowledge of Him, although here through a glass darkly.

The promise cannot relate to exuberance of temporal blessings, even as tokens of God's favor. For he says, *a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.* But the valley of Shittim is on the other side Jordan, beyond the Dead Sea, so that by nature the waters could not flow thither. The valley of Shittim or acacia trees is a dry valley; for in such the Eastern Acacia, i. e. the santon or sandal wood grows. "It is," says S. Jerome<sup>17</sup>, "a tree which grows in the desert, like a white thorn in color and leaves, not in size. For they are of such size, that very large planks<sup>18</sup> are cut out of them. The wood is very strong, and of incredible lightness and beauty. They do not grow in cultivated places, or in the Roman soil, save only in the desert of

<sup>1</sup> Ps. cxix. 57. Lam. iii. 24.

<sup>2</sup> S. John xx. 28.

<sup>4</sup> Rev. xxi. 10, 11.

<sup>6</sup> Is. xxxv. 8.

<sup>8</sup> Nah. i. 15.

<sup>3</sup> Gen. xv. 1.

<sup>5</sup> Ib. xxii. 15.

<sup>7</sup> Ib. iii. 1.

<sup>9</sup> Zech. end.

<sup>10</sup> Rev. xxi. 27.

<sup>12</sup> 1 S. John ii. 19.

<sup>14</sup> 1 S. John ii. 10.

<sup>16</sup> Ib. 2-4.

<sup>18</sup> 12 ells long. Theophr. plant. iv. 3.

<sup>11</sup> Eph. v. 27.

<sup>13</sup> Hugo Vict.

<sup>15</sup> Zech. xiv. 8.

<sup>17</sup> on Is. xii. 19.

Before  
C H R I S T  
cir. 800.

down new wine, and the  
hills shall flow with milk,  
b Ia. 30. 25. b and all the rivers of Judah

shall † flow with waters, Before  
and <sup>1</sup>a fountain shall come C H R I S T  
forth of the house of the cir. 800.  
† Heb. go.  
<sup>1</sup> Ps. 46. 4. Ezek. 47. 1. Zech. 14. 8. Rev. 22. 1.

Arabia." It does not decay<sup>1</sup>; and when old becomes like ebony<sup>2</sup>. Of it the Ark of God was made, its staves, the table of Shew-bread, the tabernacle and its pillars, the altar for burnt offerings, and of incense<sup>3</sup>. The valley is about six miles from Livias<sup>4</sup>, seven and a half beyond the Dead Sea<sup>5</sup>. It was the last station of Israel, before entering the land of promise<sup>6</sup>, whence Joshua sent out the spies<sup>7</sup>; where God turned the curse of Balaam into a blessing<sup>8</sup>; and he prophesied of the Star which should arise out of Israel, even Christ<sup>9</sup>; where Israel sinned in Baal Peor, and Phineas turned aside His displeasure<sup>10</sup>.

The existence of a large supply of water under the Temple is beyond all question. While the Temple was still standing, mention is made of a "fountain of ever-flowing water under the temple," as well as pools and cisterns for preserving rain-water. One evidently well acquainted with the localities says<sup>11</sup>, "The pavement has slopes at besetting places, for the sake of a flush of water which takes place in order to cleanse away the blood from the victims. For on festivals many myriads of animals are sacrificed. But of water there is an unfailing supply, a copious and natural fountain within gushing over, and there being moreover wonderful underground-receptacles in a circuit of five furlongs, in the substructure of the temple, and each of these having numerous pipes, the several streams inter-communicating, and all these closed up below and on the sides.—There are also many mouths toward the base, invisible to all except those to whom the service of the temple belongs. So that the manifold blood of the sacrifices being brought together are cleansed by the gush [of water down] the slope." This same writer relates that, more than half a mile from the city, he was told to stoop down and heard the sound of gushing waters underground. The natural fountain, then, beneath the temple was doubtless augmented by waters brought from a distance, as required for the "divers wash-

ings" both of the priests and other things, and to carry off the blood of the victims. Pools near the temple are mentioned by writers of the third and fourth century<sup>12</sup>; and Omar, on the surrender of Jerusalem, A. D. 634, was guided to the site of the ancient temple (whereon he built his Mosque) by the stream of water which issued through a water-channel from it<sup>13</sup>. Whencesoever this water was derived, whether from a perennial spring beneath the temple itself, or whether brought thither from some unfailing source without, it afforded Jerusalem an abundant supply of water. Much as Jerusalem suffered in sieges by famine, and its besiegers by thirst, thirst was never any part of the sufferings of those within<sup>14</sup>. The superfluous water was and still is carried off underground, to what is now "the fountain of the Virgin"<sup>15</sup>, and thence again, through the rock, to the pool of Siloam<sup>16</sup>. Thence it carried fertility to the gardens of Siloam, in Joel's time doubtless the king's gardens<sup>17</sup>, still "a verdant spot, refreshing to the eye in the heat of summer, while all around is parched and dun." The blood of the victims flowed into the same brook Kidron, and was a known source of fertility, before the land was given to desolation. The waters of Kidron, as well as all the waters of Palestine, must have been more abundant formerly. Isaiah speaks of it as flowing softly<sup>18</sup>; Josephus<sup>19</sup>, of the "abundant fountain;" an official report<sup>20</sup>, of the "fountain gushing forth with abundance of water." Still its fertilizing powers formed but one little oasis, where all around was arid. It fertilized those gardens five miles from the city, but the mid-space was waterless<sup>21</sup>, thirsty, mournful<sup>22</sup>. Lower down, the rivulet threaded its way to the Dead Sea, through a narrow ravine which became more and more wild, where St. Saba planted his monastery. "A howling wilderness, stern desolation, stupendous perpendicular cliffs, terrific chasms, oppressive solitude" are the terms by which one endeavors to characterize "the heart of this stern desert of Judea"<sup>23</sup>.

<sup>1</sup> Jos. Ant. iii. 6.

<sup>2</sup> Vell. Pat. ii. 56.

<sup>3</sup> Ex. lxxv. 5, 10, 13, 23, 28. xxvi. 15, 26, 32, 37. xxvii. 1, 6. xxx. 1. xxxv. 7, 24. xxxvi. 20, 31, 36. xxxvii. 1, 4, 10, 15, 25, 28. xxxviii. 1, 6. Deut. x. 3.

<sup>4</sup> S. Jer.

<sup>5</sup> Josh. Ant. v. 1. 1.

<sup>6</sup> Num. xxxiii. 40.

<sup>7</sup> Jos. ii. 1.

<sup>8</sup> Num. xxxiii. 40.

<sup>9</sup> Mic. vi. 5.

<sup>10</sup> Num. xxiv. 17.

<sup>11</sup> Job. xxv. 1, 7, 11.

<sup>12</sup> Sons porcini aquae. Tac. Hist. v. 12.

<sup>13</sup> B. J. v. 4. 1.

<sup>14</sup> Aristea in App. ad Joseph. ed. Hav. p. 112.

<sup>15</sup> Williams ii. 466 sqq.

<sup>16</sup> The Bourdeaux Pilgrim and Philostorg. np. Phot. vii. 14. Itin. Hieros. p. 152, quoted in Williams'

full account of the waters of the Holy City and their connection. Holy City. ii. 466 sqq.

<sup>17</sup> Williams, H. C. i. 216. Arabic authorities.

<sup>18</sup> Williams, H. C. ii. 453. 4.

<sup>19</sup> Ib. 468. Robinson i. 344.

<sup>20</sup> Robinson i. 231. 2. 338. 9.

<sup>21</sup> 2 Kgs. xxv. 4. Jer. xxxix. 4. iii. 7. Neh. iii. 15. Williams ii. 477.

<sup>22</sup> 19 Kgs. iii. 456. 20 vili. 6. 21 B. J. v. 4. 1.

<sup>23</sup> In Eus. Prep. Ev. ix. 36. Williams ii. 464.

<sup>24</sup> Timochares in Eus. ix. 35. Williams ii. 478.

<sup>25</sup> Strabo xvi. c. 2. 236. 40. p. 761. 3. W. H. 453.

<sup>26</sup> Thomson ii. 435. 431.

Before CHRIST, and shall water <sup>the</sup> valley of Shittim.  
cir. 800. <sup>¶</sup> Num. 25. 1.  
Is. 19. 1, &c. 19. <sup>¶</sup> Egypt shall be a

desolation, and <sup>Before</sup> Edom shall be a desolate wilder-  
ness, for the violence *against* <sup>Before</sup> Jer. 49. 17.  
Ezek. 25. 12, 13. Amos 1. 11. Obad. 10.

Such continues to be its character, in the remaining half of its course, until it is lost in the Dead Sea, and is transmuted into its saltiness. Its valley bears the name of desolation, Wady en Nar<sup>1</sup>, "valley of fire." No human path lies along it. The Kidron flows along <sup>2</sup>"a deep and almost impenetrable ravine," <sup>3</sup>"in a narrow channel between perpendicular walls of rock, as if worn away by the rushing waters between those desolate chalky hills."<sup>4</sup> That little oasis of verdure was fit emblem of the Jewish people, itself bedewed by the stream which issued from the Temple of God, but, like Gideon's fleece, leaving all around dry. It made no sensible impression out of, or beyond itself. Hereafter, *the stream*<sup>5</sup>, the Si-loah, whose *streamlets*, i. e. the artificial fertilizing divisions<sup>6</sup>, *made glad the city of God*, should make the wildest, driest spots of our mortality *like the garden of the Lord*. Desolation should become bright and gay; the parched earth should shoot up fresh with life; what was by nature barren and unfruitful should bring forth good fruit; places heretofore stained by sin should be purified; nature should be renewed by grace; and that, beyond the borders of the promised land, in that world which they had left, when Joshua brought them in thither. This, which it needs many words to explain, was vivid to those to whom Joel spoke. They had that spot of emerald green before their eyes, over which the stream which they then knew to issue from the Temple trickled in transparent brightness, conducted by those channels formed by man's diligence. The eyes of the citizens of Jerusalem must have rested with pleasure on it amid the parched surface around. Fresher than the gladdest freshness of nature, brighter than its most kindled glow, is the renewing freshness of grace; and this, issuing from mount Zion, was to be the portion not of Judea only, but of the world.

The vision of Ezekiel<sup>7</sup>, which is a comment on the prophecy of Joel, clearly belongs primarily to this life. For in this life only is there need for healing; in this life only is there a desert land to be made fruitful; death to be changed into life; death and life, the healed and unhealed, side by side; life, where the stream of God's grace reacheth, and death and barrenness, where it reacheth not. The fishers who spread their nests amid *the fish, exceeding many*, are an emblem which waited for and received its explanation from the parables of our Lord.

<sup>1</sup> Robinson i. 531. <sup>2</sup> Ps. xlii. 4. <sup>3</sup> פְּלִגָּה.

<sup>4</sup> Ezek. xvii. 1-12.

In the Revelation, above all, the peace, glory, holiness, vision of God, can only be fulfilled in the sight of God. Yet here too the increase of the Church, and the healing of the nations<sup>8</sup>, belong to time and to a state of probation, not of full fruition.

But then neither can those other symbols relate to earthly things.

*The mountains shall drop down new wine*, lit. *trodden out*. What is ordinarily obtained by toil, shall be poured forth spontaneously. *And the hills shall flow with milk*, lit. *flow milk*, as though they themselves, of their own accord, gushed forth into the good gifts which they yield. *Wine* ever new, and ever renewing, sweet and gladdening the heart; *milk*, the emblem of the spiritual food of childlike souls, of purest knowledge, holy devotion, angelic purity, heavenly pleasure. And these shall never cease. These gifts are spoken of, as the spontaneous, perpetual flow of the mountains and hills; and as the fountain gushes forth from the hill or mountain-side in one ceaseless flow, day and night, streaming out from the hidden recesses to which the waters are supplied by God from His treasure-house of the rain, so day and night, in sorrow or in joy, in prosperity or adversity, God pours out, in the Church and in the souls of His elect, the riches of His grace. *All the rivers*, lit. *channels*<sup>9</sup>, *of Judah shall flow with water*. Every channel, however narrow and easily drying up, shall *flow with water*, gushing forth unto everlasting life; the love of God shall stream through every heart; each shall be full according to its capacity, and none the less full, because a larger tide pours through others. How much more, <sup>10</sup>"in those everlasting hills of heaven, the heavenly Jerusalem, resting on the eternity and Godhead of the Holy Trinity, shall that long promise be fulfilled of the land flowing with milk and honey, where God, through the beatific vision of Himself, shall pour into the blessed *torrent of pleasure*, the unutterable sweetness of joy and gladness unspeakable in Himself; and *all the rivers of Judah*, i. e. all the powers, capacities, senses, speech of the saints who *confess* God, shall flow with a perennial stream of joy, thanksgiving, and jubilee, as of all pleasure and bliss."

19. *Egypt shall be a desolation*. *Egypt* and *Edom* represent each a different class of enemies of the people of God, and both together exhibit the lot of all. *Egypt* was the powerful oppressor, who kept Israel long time in

<sup>5</sup> Rev. xxi. 24-26. xxii. 21.

<sup>6</sup> פְּרִקְעָה.

<sup>7</sup> from Lep.

Before  
C H R I S T  
cir. 800. the children of Judah,  
because they have shed

hard bondage, and tried, by the murder of their male children, to extirpate them. Edom was, by birth, the nearest allied to them, but had, from the time of their approach to the promised land, been hostile to them, and shewed a malicious joy in all their calamities<sup>1</sup>. Their land, in which Egypt and Edom shed the innocent blood of the children of Judah, may either be Edom, Egypt, or Judæa. If the land was Judæa, the sin is aggravated by its being God's land, the possession of which they were disputing with God. If it was Egypt and Edom, then it was probably the blood of those who took refuge there, or, as to Edom, of prisoners delivered up to them<sup>2</sup>.

This is the first prophecy of the humiliation of Egypt. Hosea had threatened, that Egypt should be the grave of those of Israel who should flee there<sup>3</sup>. He speaks of it as the vain trust, and a real evil to Israel<sup>4</sup>; of its own future he says nothing. Brief as Joel's words are, they express distinctly an abiding condition of Egypt. They are expanded by Ezekiel<sup>5</sup>; particular chastisements are foretold by Isaiah<sup>6</sup>, Jeremiah<sup>7</sup>, Ezekiel<sup>8</sup>, Zechariah<sup>9</sup>. But the three words of Joel<sup>10</sup>, *Egypt shall become desolation*, are more comprehensive than any prophecy, except those by Ezekiel. They foretell that abiding condition, not only by the force of the words, but by the contrast with an abiding condition of bliss. The words say, not only "it shall be desolated," as by a passing scourge sweeping over it, but "it shall itself pass over into that state;" it shall become what it had not been<sup>11</sup>; and this, in contrast with the abiding condition of God's people. The contrast is like that of the Psalmist<sup>12</sup>, *He turneth a fruitful land into barrenness for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into water-springs.* Judah should overflow with blessing, and the streams of God's grace should pass beyond its bounds, and carry fruitfulness to what now was dry and barren. But what should reject His grace should be itself rejected.

Yet when Joel thus threatened Egypt, there were no human symptoms of its decay; the instruments of its successive overthrows

innocent blood in their Before  
land. C H R I S T  
cir. 800.

were as yet wild hordes, (as the Chaldees, Persians, and Macedonians,) to be consolidated thereafter into powerful empires, or (as Rome) had not the beginnings of being. The "13 continuous monumental history of Egypt" went back seven centuries before this, to about 1520, B. C. They had had a line of conquerors among their kings, who subdued much of Asia, and disputed with Assyria the country which lay between them<sup>14</sup>. Even after the time of Joel, they had great conquerors, as Tirhaka; Psammetichus won Ashdod back from Assyria<sup>15</sup>, Neco was probably successful against it, as well as against Syria and king Josiah; for he took Cadytis on his return<sup>16</sup> from his expedition against Carchemish<sup>17</sup>; Pharaoh Hophra, or Apries, until he fell by his pride<sup>18</sup>, renewed for a time the prosperity of Psammetichus<sup>19</sup>; the reign of Amasis, even after Nebuchadnezzar's conquest, was said to be "the most prosperous time which Egypt ever saw<sup>20</sup>;" it was still a period of foreign conquest<sup>21</sup>, and its cities could be magnified into 20,000. The Persian invasion was drawn upon it by an alliance with Lydia, whither Amasis sent 120,000 men<sup>22</sup>; its, at times, successful struggles against the gigantic armies of its Persian conquerors<sup>23</sup> betoken great inherent strength; yet it sank for ever, a perpetual desolation. "Rent, twenty-three centuries ago, from her natural proprietors," says an unbelieving writer<sup>24</sup>, "she has seen Persians, Macedonians, Romans, Greeks, Arabs, Georgians, and at length, the race of Tartars, distinguished by the name of Ottoman Turks, establish themselves in her bosom." "The system of oppression is methodical;" "an universal air of misery is manifest in all which the traveler meets."<sup>25</sup> Mud-walled cottages are now the only habitations, where the ruins of temples and palaces abound. The desert covers many extensive regions, which once raised Egypt among the chief of the kingdoms." The desolation of Egypt is the stranger, because exceeding misrule alone could have effected it.

Egypt, in its largest dimensions, has been calculated to contain 123,527 square miles or 79,057,339 acres, and to be three fourths of

<sup>1</sup> Ob. 10-14. Ez. xxv. 12. xxxv. 15. xxxvi. 5. Lam. iv. 22. Ps. cxxxvii. 7. See on Am. i. 11.

<sup>2</sup> See on Amos i. 9.

<sup>3</sup> vii. 11, 12, 16. viii. 13. ix. 3. xi. 5.

<sup>4</sup> xxix. 9-12. 15.

<sup>5</sup> xxix. 15. <sup>6</sup> xix. xx.

<sup>7</sup> xxix. 15. <sup>8</sup> x. 11.

<sup>9</sup> xxix. 15-xxxii.

<sup>10</sup> מצרים לשמה תהיה כ. <sup>11</sup> Such is the force of ל. <sup>12</sup> ב. <sup>13</sup> Ps. civ. 33-5.

<sup>14</sup> Sir G. Wilkinson Hist. Notice of Eg. in Rawl. Herod. ii. 334.

<sup>14</sup> See Ib. pp. 356-377.

<sup>15</sup> Ib. 159.

<sup>16</sup> Ezek. xxix. 3.

<sup>17</sup> Herod. ii. 161 and p. 248. n. 8. Rawl.

<sup>18</sup> Her. ii. 177.

<sup>19</sup> Cyrop. vi. 2. 10. vii. 1. 30-45.

<sup>20</sup> Sir G. Wilkinson in note in Rawl. Herod. ii. p. 393.

<sup>21</sup> Volney Voyage c. 6. also c. 12. 18. quoted by Keith.

<sup>22</sup> Keith on Prophecy, Egypt. p. 500-3.

the size of France<sup>1</sup>. The mountains which hem in Upper Egypt, diverge at Cairo, parting, the one range, due East, the other N. W. The mountains on the West sink into the plains; those on the East retain their height as far as Suez. About 10 miles below Cairo, the Nile parted, inclosing within the outside of its seven branches, that triangle of wondrous fertility, the Delta. A network of canals, formed by the stupendous industry of the ancient Egyptians, inclosed this triangle in another yet larger, whose base, along the coast, was 235 miles, in direct distance about 181. East of the Eastern-most branch of the Nile, lay the *land of Goshen*, formerly, at least for cattle, the *good of the land*<sup>2</sup>, a part, at least, of the present esh-Sharkiyeh, second in size of the provinces of Egypt, but which, A. D. 1375, yielded the highest revenue of the state<sup>3</sup>. On the Western side of the Nile, and about a degree South of the apex of the Delta, a stupendous work, the artificial lake of *Moris*<sup>4</sup>, inclosing within masonry 643 square miles of water, received the superfluous waters of the river, and thus at once prevented the injury incidental on any too great rise of the Nile, and supplied water during six months for the irrigation of 1724 square miles, or 1,103,375, acres<sup>5</sup>. The Nile which, when it overflowed, spread like a sea over Egypt<sup>6</sup>, encircling its cities like islands, carried with it a fertilizing power, attested by all, but which, unless so attested, would seem fabulous. Beneath a glowing heat, greater than its latitude will account for the earth, supplied with continual moisture and an ever renewed alluvial deposit which supersedes all need of "dressing" the soil, yields, within the year, three harvests of varied produce<sup>7</sup>. This system of canalising Egypt must have been of very early antiquity. That giant conception of the water system of lake *Moris* is supposed to have been the work of Ammenemhes, perhaps about 1673, B. C.<sup>8</sup>. But such a giant plan presupposes the existence of an artificial system of irrigation which it expanded. In the time of Moses, we hear incidentally of the streams of Egypt, the canals<sup>9</sup> (that is, those used for irrigation), and the ponds<sup>10</sup>, the receptacles of the water which was left when the Nile retired. Besides these, an artificial mode of irrigation by the

*foot*<sup>11</sup> is mentioned, now no longer distinctly known, but used, like the present plans of the water-wheel and the lever<sup>12</sup>, to irrigate the lands for the later harvests. This system of irrigation had, in the time of Joæl, lasted probably for above 1000 years. The Egyptians ascribed the first turning of the Nile to their first king, Menes<sup>13</sup>, of fabulous antiquity. But while it lasted in any degree, Egypt could not become barren except by miracle. Even now it recovers, whenever water is applied. "Wherever there is water, there is fertility." "The productive powers of the soil of Egypt are incalculable. Wherever water is scattered, there springs up a rapid and beautiful vegetation. The seed is sown and watered, and scarcely any other care is requisite for the ordinary fruits of the earth. Even in spots adjacent to the desert and which seem to be taken possession of by the sands, irrigation brings rapidly forth a variety of green herbs and plants." For its first crop, there needed but to cast the seed, and have it trodden in by cattle<sup>15</sup>.

Nothing then could desolate Egypt, except man's abiding negligence or oppression. No passing storm or inundation could annihilate a fertility, which poured in upon it in ever-renewing richness. For 1000 years, the Nile had brought to Egypt unabated richness. The Nile overflows still, but in vain amid depopulation, and grinding, uniform, oppression. Not the country is exhausted, but man.

"If" says Mengin<sup>16</sup>, "it is true that there is no country richer than Egypt in its territorial productions, still there is perhaps no one whose inhabitants are more miserable. It is owing solely to the fertility of its soil and the sobriety of its cultivators, that it retains the population which it still has." The marked diminution of the population had begun before the Birth of our Lord. "Of old," says Diodorus<sup>17</sup>, "it far exceeded in denseness of population all the known countries in the world, and in our days too it seems to be inferior to no other. For in ancient times it had more than 18,000 considerable villages and towns, as you may see registered in the sacred lists. In the time of Ptolemy Lagus more than 30,000 were counted, a number which has continued until now. But the

<sup>1</sup> Descript. de l' Egypte (Col. Jacotin) Etat Moderne. T. ii. P. ii. p. 571. ed. fol.

<sup>2</sup> Gen. xlii. 6. 11.

<sup>3</sup> Etat de l' Eg. from the Arabic. De Sac. Abdal. p. 595.

<sup>4</sup> This is the interesting discovery of M. Linant de Bellefond, Mémoire sur le lac de Moris. 1843.

<sup>5</sup> 967,948 feddans. The feddan, an Arabic acre (1. q. 1/2) varied at different times. M. Linant counts it at 4200 mètres 83 centimètres carrés, 1 1/4 Eng. Acre. Col. Jacotin estimates it at 5929 mètres carrés, a little under 1 1/4 Eng. Acre, 1. 42577. (Descr. de l' Eg. Ib. 573.) Mr. Lane states it at 1 1/2 Eng. Acre a little before 1836, "more at an

earlier period," (i. 158) less than an acre now (ii. 371).

<sup>6</sup> Herod. ii. 97. <sup>7</sup> Lane Egypt ii. 26.

<sup>8</sup> Lepsius Königsbuch d. alten Egypt. Synopt. Tafeln p. 5.

<sup>9</sup> *Q̄'N*, the Egyptian word for, "ditch" or "river."

<sup>10</sup> Ex. vii. 19 viii. 1.

<sup>11</sup> Deut. xi. 40. <sup>12</sup> Sackiyeh and shadoof. See Lane ii. 24.

<sup>13</sup> Herod. ii. 4. 99.

<sup>14</sup> Bowring Report on Egypt. 1840. p. 12.

<sup>15</sup> Herod. ii. 14. and Sir G. Wilk. Rawl. Herod. ii. 18.

<sup>16</sup> Hist. de l' Eg. ii. 342.

<sup>17</sup> I. 31. He wrote, in part, 20 B. C. i. 44.

whole people are said of old to have been about seven millions, and in our days not less than three<sup>1</sup>." A modern estimate supposes that Egypt, if cultivated to the utmost, would, in plentiful years, support eight millions<sup>2</sup>. It is difficult to calculate a population where different ranks wish to conceal it. It has been guessed however that, two centuries ago, it was four millions; that, at the beginning of this century, it was two millions and a half; and that, in 1845, it was 1,800,000<sup>3</sup>. The great diminution then had begun 1900 years ago. Temporary causes, plague, small-pox, conscription, have, in this last century, again halved the population; but down to that time, it had sunk to no lower level than it had already reached at least 18 centuries before. The land still, for its fruitfulness, continues to supply more than its inhabitants consume; it yields over and above cotton<sup>4</sup>, for strangers to employ. Yet its brilliant patches of vegetation are but indications how great the powers implanted in it. In vain "the rising Nile overflows (as it is thought) a larger proportion of the soil<sup>5</sup>" than heretofore; in vain has the rich alluvial deposit encroached upon the gradual slope of the desert; in vain, in Upper Egypt has a third been added since about the time of the Exodus. Egypt is stricken. Canals and even arms of the Nile, were allowed to choke up. Of the seven branches of the Nile, two only, at first artificial, remain<sup>6</sup>. "The others have either entirely disappeared or are dry in summer." The great Eastern arm, the Pelusian, is nearly effaced<sup>7</sup> "buried almost wholly beneath the sands of the desert." "The land at the mouth of the canal which represents it, is a sand waste or a marsh."<sup>8</sup> There is now no trace of vegetation in the whole Pelusian plain. Only one slight isolated rise has some thicketts on it, and some shafts of columns lie on the sand."<sup>9</sup> "In the midst of a plain the most fertile, they want the barest necessities of life." The sand of the desert, which was checked by the river and by the reeds on its banks, has swept over lands no longer fertilized.<sup>10</sup> The sea has not been less destructive. It has broken down the dykes, wherewith man's labor held it in, and has carried barrenness over the productive lands, which it converted into lakes and marshes.<sup>11</sup> A glance at the map of Egypt will shew

<sup>1</sup> Only one late MS. omits the word *τριακοσιών*, making the sense, that the number was still no less than seven millions. It has no weight against the greater authority of MSS.

<sup>2</sup> Lane's *Egypt* i. 27.

<sup>3</sup> Sir G. Wilkinson *Modern Egypt* i. 257. M. Jomard (*Descr. de l' Eg. ii. 2. p. 364.*) sets it at 2,422,200.

<sup>4</sup> 100,000 bales of a cwt. each in one year. Lane i. 28. Wilkinson *Anc. Eg. i. 218. 9.*

<sup>5</sup> Wilkinson mod. Eg. i. 403.

<sup>6</sup> *Malus sur l'état anc. et mod. des Provinces Orient. de la Basse Eg. Déscri. Eg. ii. p. 305.*

<sup>7</sup> Ritter *Erdk. i. 824. 6.* <sup>8</sup> Ib. 827.

<sup>9</sup> *Malus Ib. p. 310.*

how widely the sea has burst in, where land once was. On the East, the salt lake Menzaleh, (itself from W. N. W. to S. E. about 50 miles long, and above 10 miles from N. to S.) absorbs two more of the ancient arms of the Nile, the Tanitic and the Mendesian<sup>12</sup>. The Tanitic branch is marked by a deeper channel below the shallow waters of the lake<sup>13</sup>. The lake of Burlos<sup>14</sup> occupies from E. to W. more than half the basis of the Delta." Further Westward are a succession of lakes, Edkou, Madyeh, Edkou, Bourlos, and Menzaleh, sad effects of the carelessness of the rulers or rather spoilers of this unhappy country." Even when the lake Mareotis was, before the English invasion in 1801, allowed nearly to dry up, it was but an unhealthy lagoon; and the Mareotic district, once famous for its wine and its olives and papyrus<sup>15</sup>, had become a desert. So far from being a source of fertility, these lakes from time to time, at the low Nile, inundate the country with salt water, and are "surrounded by low and barren plains<sup>16</sup>."

The ancient populousness and capabilities of the Western province are attested by its ruins.<sup>17</sup> The ruins which the French found everywhere in the military reconnaissances of this part of Egypt attest the truth of the historical accounts of the ancient population of the Province, now deserted; "<sup>18</sup> so deserted, that you can scarce tell the numbers of ruined cities frequented only by wandering Arabs."

According to a calculation lower than others,  $\frac{1}{3}$  of the land formerly tilled in Egypt has been thrown out of cultivation, i. e. not less than 1,763,895 acres or 2755 $\frac{1}{7}$  square miles<sup>19</sup>. And this is not of yesterday. Towards the end of the 14th century, the extent of the land taxed was 3,034,179 feddans<sup>20</sup>, i. e. 4,377,836 $\frac{1}{3}$  acres or 6840 $\frac{1}{3}$  square miles. The list of lands taxed by the Egyptian government in 1824 yields but a sum of 1,956,340 feddans<sup>21</sup>, or 2,822,171 acres or 4409 square miles. Yet even this does not represent the land actually cultivated. Some even of the taxed land is left wholly, some partially, uncultivated<sup>22</sup>. In an official

<sup>11</sup> Col. Jacotin in *Descr. de l' Eg. M. ii. p. 576.*

<sup>12</sup> Andréossy in *Descr. Eg. M. i. pp. 201 seqq.*

<sup>13</sup> Ib. 24. <sup>14</sup> Ritter i. 821. <sup>15</sup> Le Péro Ib. ii. 1. 471.

<sup>16</sup> Athen. i. 60. pp. 76, 7. Dind. Strab. xvii. 1, 14, 15.

Ritter i. 871.

<sup>17</sup> Le Péro Ib. ii. 2. 482. <sup>18</sup> Id. ib. ii. p. 10. <sup>19</sup> Ib. 7.

<sup>20</sup> 474. 24 square leagues. Col. Jacotin ii. 2. p. 577.

<sup>21</sup> from the Arabic list published by De Sacy at the end of his *Abdallatif*, p. 697-704.

<sup>22</sup> Mengin Hist. de l' Eg. ii. 343.

<sup>23</sup> Sir G. Wilkinson, says, "The land N. and S. of the canal, particularly round Menzaleh, is little productive, and in parts perfectly barren. The increase of nitre in the soil seems to doom to

report<sup>1</sup>, 2,000,000 feddans are stated to be cultivated, when the overflow of the Nile is the most favorable, i. e.  $\frac{1}{2}$  only of the estimated cultivable amount. The French, who surveyed Egypt minutely, with a view to future improvement, calculated that above 1,000,000 feddans (1,012,887) might be proximately restored by the restoration of the system of irrigation, and nearly 1,000,000 more (942,810) by the drainage of its lakes, ponds and marshes, i. e. nearly as much again as is actually cultivated. One of the French surveyors sums up his account of the present state of Egypt<sup>2</sup>; "without canals and their dykes, Egypt, ceasing to be vivified throughout, is only a corpse which the mass of the waters of its river inundates to superfluity, and destroys through fullness. Instead of those ancient cultivated and fertile plains, one only finds, here and there, canals filled up or cut in two, whose numerous ramifications, crossing each other in every direction, exhibit only some scarcely distinguishable traces of a system of irrigation; instead of those villages and populous cities, one sees only masses of bare and arid ruins, remnants of ancient habitations reduced to ashes; lastly, one finds only lagoons, miry and pestilential, or sterile sands which extend themselves, and unceasingly invade a land which the industry of man had gained from the desert and the sea."

Yet this is wholly unnatural. In the Prophet's time, it was contrary to all experience. Egypt is alike prolific in its people and in the productions of the earth. The Egyptian race is still accounted very prolific<sup>3</sup>. So general is this, that the ancients thought that the waters of the Nile must have some power of fecundity<sup>4</sup>. Yet with these powers implanted in nature unimpaired, the population is diminished, the land half-desert. No one doubts that man's abiding misgovernment is the cause of Egypt's desolation. Under their native princes, they were happy and prosperous<sup>5</sup>. Alexander, some of the Ptolemies, the Romans, saw, at least, the value of Egypt. The great conception of its Greek conqueror, Alexandria, has been a source of prosperity to strangers for above 2000 years. Prosperity has hovered around Egypt. Minds, the most different, are at one in thinking that, with a good government, internal prosperity and its far-

destuction even that which is still deserving of cultivation. Some land scarcely repays the labor of tilling, and some has been found so unproductive that, though rated for taxation and annually paying arrears, it has been left uncultivated." Mod. Eg. i. 441, 2. Again, of the province of Behnesa; "The land for the most part lies fallow, for three months before the inundation, partly from the indolence of the people, and partly from the want of hands to cultivate." ii. 30.

<sup>1</sup> "When the Nile rises from 23 to 24 coudées, 2,000,000 feddans are cultivated. But often the Nile does not rise above 19 coudées, and the inundation

famed richness of production might at once be restored. Conquerors of varied nations, Persians, Macedonians, Romans, Greeks, Arabs, Georgians, Tartars, or Turks have tried their hands upon Egypt. Strange that selfishness or powerlessness for good should have rested upon all; strange that no one should have developed its inherent powers! Strange contrast. One long prosperity, and one long adversity. One scarcely broken day, and one troubled night. And that doom foretold in the midday of its prosperity, by these three words, *Egypt shall be a desolation*.

*Edom shall be a desolate wilderness.* Edom, long unknown, its ancient capital, its rock-dwellings, have been, within these last forty years, anew revealed. The desolation has been so described to us, that we have seen it, as it were, with our own eyes. The land is almost the more hopelessly desolate, because it was once, artificially, highly cultivated. Once it had the *fatness of the earth and the dew of heaven from above*<sup>6</sup>: it had *'cornfields and vineyards in abundance, and wells of water; its vegetation, its trees, and its vineyards, attracted the dew by which they were supported.* "Petra," says Strabo<sup>7</sup>, "lies in a spot precipitous and abrupt without, but within possessed of abundant fountains for watering and horticulture." The terrace-cultivation, through which each shower which falls is stored to the uttermost, clothing with fertility the mountain-sides, leaves those steep sides the more bare, when disused. "We saw," says a traveler<sup>8</sup>, "many ruined terraces, the evidences and remains of a flourishing agriculture, which, in the prosperous days of Edom and Petra, clothed many of these now sterile mountains with fertility and beauty.—Fields of wheat and some agricultural villages still exist in the eastern portion of Edom; but, with very slight exceptions, the country is blighted with cheerless desolation and hopeless sterility. The hill-sides and mountains, once covered with earth and clothed with vineyards, are now bare rocks. The soil no longer supported by terraces and sheltered by trees, has been swept away by the rains. The various contrivances for irrigation, which even now might restore fertility to many considerable tracts, have all disappeared. Sand from the desert, and the debris of the soft rock of the

is not permanent enough to produce the effect desired. Egypt is calculated to have 3,500,000 feddans of cultivable land, if cultivation were pushed to its greatest extent." Bowring Report p. 13.

<sup>2</sup> Le Père Mémoire sur les lacs et les déserts de la basse Egypte in Deser. de l' Eg. Mod. ii. 1. p. 481.

<sup>3</sup> Bowring p. 5. Lane i. 195.

<sup>4</sup> Aristotle and Aristobulus in Strabo xv. 1. § 22. Plin. vii. 3. and others.

<sup>5</sup> Wilkinson Anc. Eg. c. 3. end.

<sup>6</sup> Gen. xxvii. 39.

<sup>7</sup> Nu. xx. 17.

<sup>8</sup> Olin T. ii. pp. 15, 55. Keith p. 308.

<sup>9</sup> xvi. 4. 21.

Before  
C H R I S T  
cir. 800. || 20 But Judah shall  
dwell "for ever, and Je-  
[Or, abide. — Amos 9. 15.

mountains, cover the valleys which formerly smiled with plenty." Now "the springs have been dried up to such an extent, as to render the renewal of the general fertility of Edom [well nigh] impossible. In places along the course of the stream, reeds and shrubs grow luxuriantly, oleanders and wild figs abound, and give proof that a little cultivation would again cover the rock, and fill the cliffs with the numberless gardens which once adorned them. The traces of former fertility are innumerable; every spot capable of sustaining vegetable life was carefully watered and cultivated. There are numerous grooves in the rocks to carry rainwater to the little clefts in which even now figs are found. Every spot capable of being so protected has been walled up, however small the space gained, or however difficult the means of securing it. The ancient inhabitants seem to have left no accessible place untouched. They have exhibited equal art and industry in eliciting from the grand walls of their marvelous capital whatever the combination of climate, irrigation and botanical skill could foster in the scanty soil afforded them. The hanging gardens must have had a wondrous effect among the noble buildings of the town when it was in all its glory." This desolation began soon after the captivity of Judah and Edom's malicious joy in it. For Malachi appeals to Judah, that whereas God had restored him, He had<sup>2</sup> laid the mountains and the heritage of Esau waste for the jackals of the wilderness.

Yet Edom was the centre of the intercourse of nations. Occupying, as it did in its narrowest dimensions, the mountains between the S. end of the Dead Sea and the *Ælanitic* gulf, it lay on the direct line between Egypt and Babylonia. A known route lay from Heropolis to Petra its capital, and thence to Babylon<sup>3</sup>. Elath and Ezion-geber discharged through its vally, the Arabah, the wealth which they received by sea from India or Africa. Petra was the natural halting-place of the caravans. "The Nabatœans," says Pliny<sup>4</sup>, "inclose Petra, in a valley of rather more than two miles in extent, surrounded by inaccessible mountains, through which a stream flows. Here the two roads meet of those who go to Palmyra of Syria, and of those who come from Gaza." Eastward again, he says<sup>5</sup>, "they went from Petra to Fora, and thence to Charax" on the banks of

rusalem from generation to generation. Before  
C H R I S T  
cir. 800.

the Tigris, near the Persian gulf. Yet further the wealth of Arabia Felix poured by a land-route through Petra. "To Petra and Palestine, Gerrans and Mineans and all the neighboring Arabs brought down from the upper country the frankincense, it is said, and all other fragrant merchandise." Even after the foundation of Alexandria had diverted much of the stream of commerce from Leuce Come, the *Ælanitic* gulf, and Petra to Myos Hormus<sup>6</sup> on the Egyptian side of the Red Sea, the Romans still connected Elath and Petra with Jerusalem by a great road, of which portions are still extant<sup>7</sup>, and guarded the intercourse by military stations<sup>8</sup>. Of these routes, that from Arabia Felix and from Egypt to Babylonia had probably been used for above 1000 years before the time of Joel. Elath and Eziongeber were well-known towns at the time of the Exodus<sup>9</sup>. The intercourse was itself complex and manifold. The land exports of Arabia Felix and the commerce of Elath necessarily passed through Edom, and thence radiated to Egypt, Palestine, Syria. The withdrawal of the commerce of Egypt would not alone have destroyed that of Petra, while Tyre, Jerusalem, Damascus still received merchandise through her. To them she was the natural channel; the pilgrim-route from Damascus to Mecca lies still by Petra. In Joel's time, not the slightest shadow was cast on her future. Then Babylon destroyed her for a time; but she recovered. The Babylonian and Persian Empires perished; Alexander rose and fell; Rome, the master alike of Alexandria and Petra, meant Petra still to survive. No human eye could even then tell that it would be finally desolate; much less could any human knowledge have foreseen it in that of Joel. But God said by him, *Edom shall be a desolate wilderness, and it is so!*

As, however, Egypt and Edom are only instances of the enemies of God's people and Church, so their desolation is only one instance of a great principle of God's Government, that<sup>11</sup> the triumphing of the wicked is short, and the joy of the ungodly for a moment; that, after their short-lived office of fulfilling God's judgment on His people, the judgment rolls round on themselves, and they that hate the righteous shall be desolate<sup>12</sup>.

20. *Judah shall dwell for ever.* Not earthly Judah, nor earthly Jerusalem; for these must come to an end, together with the earth itself, of

<sup>1</sup> Lord C. Hamilton Journal in Keith Ib. Idumæa pp. 338, 9. see also Count Portalis, Ib. p. 332.

<sup>2</sup> Mal. 1. 3.

<sup>3</sup> Strabo xvi. 4. 2.

<sup>4</sup> vi. 28.

<sup>5</sup> Ib.

<sup>6</sup> Agatharcides p. 57 in Geogr. Min. ed. Oxen, quoted in Vincent's Periplus ii. 262.

<sup>7</sup> Strab. xvi. 4. 24. <sup>8</sup> Robins. Pal. ii. 161.

<sup>9</sup> Reland p. 230. <sup>10</sup> Dout. ii. 8.

<sup>11</sup> Job xx. 5. <sup>12</sup> Ps. xxxiv. 21.

Before  
C H R I S T  
cir. 800. **21** For I will <sup>c</sup>cleanse  
their blood that I have not  
• Is. 4. 4.

Before  
C H R I S T  
cir. 800. **21** For I will <sup>c</sup>cleanse  
dwelleth in Zion.

<sup>a</sup> Ezek. 48. 35. ver. 17. Rev. 21. 3.

<sup>b</sup> Or, even I the Lord that dwelleth in Zion.

whose end the Prophets well knew. It is then the one people of God, the true Judah, the people who praise God, the Israel, which is indeed Israel. Egypt and Edom and all the enemies of God should come to an end; but His people shall never come to an end. *The gates of hell shall not prevail against her.* The enemy shall not destroy her; time shall not consume her; she shall never decay. The people of God shall abide before Him and through Him here, and shall dwell with Him for ever.

**21.** *For I will cleanse her blood that I have not cleansed.* The word rendered *cleansed*<sup>1</sup> is not used of natural cleansing, nor is the image taken from the cleansing of the body. The word signifies only to pronounce innocent, or to free from guilt. Nor is *blood* used of sinfulness generally, but only of the actual guilt of shedding blood. The whole then cannot be an image taken from the cleansing of physical defilement, like the words in the prophet Ezekiel<sup>2</sup>, *then washed I thee with water; yea, I thoroughly washed away thy blood from thee.* Nor again can it mean the forgiveness of sins generally, but only the pronouncing innocent the blood which had been shed. This, the only meaning of the words, fall in with the mention of the *innocent blood*, for shedding which, Egypt and Edom had been condemned. The words are the same. There it was said, *because they have shed innocent blood; dam naki; here, I will pronounce innocent their blood, nikethi damam.* *How*, it is not said. But the sentence on Egypt and Edom explains how God would do it, by punishing those who shed it. For in that He punishes the shedding of it, He declared the blood innocent, whose shedding He punished. So in the Revelation it is said<sup>3</sup>, *I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held, and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?* <sup>4</sup>Then, at the last judgment, when the truth in all things shall be made manifest, He shall *destroy the blood* of His people, who clave to Him and His truth, which blood their enemies thought they had shed justly and deservedly as the blood of guilty persons, to have indeed been innocent, by absolving them from eternal destruction to which He shall then adjudge their enemies for shedding of it.<sup>5</sup>

<sup>1</sup> נִזְבַּח.

<sup>2</sup> xvi. 9.

<sup>3</sup> vi. 10. 11.

<sup>4</sup> Poc.

<sup>5</sup> Heb. xii. 22. add Gal. iv. 26. Rev. iii. 12. xiv. 1. xxi. 2. 10.

*For [lit. and] the Lord dwelleth in Zion.* He closes with the promise of God's abiding dwelling. He speaks, not simply of a future, but of an ever-abiding present. He Who IS, the unchangeable God, "<sup>c</sup>the Lord, infinite in power and of eternal Being, Who gives necessary being to all His purposes and promises," dwelleth now in<sup>6</sup> *Mount Zion, the city of the living God, the heavenly Jerusalem*, now by grace and the presence of His Holy Spirit, hereafter in glory. Both of the Church militant on earth and that triumphant in heaven, it is truly to be said, that the Lord dwelleth in them, and that, perpetually. Of the Church on earth will be verified what our Saviour Christ saith<sup>7</sup>, *to I am with you always, even unto the end of the world;* and of its members S. Paul saith, that *they are of the household of God, an holy temple in the Lord, in Whom they are builded together for an habitation of God through the Spirit*<sup>8</sup>. Of the Church triumphant, there is no doubt, that He doth and will there dwell, and manifest His glorious Presence for ever, *in Whose Presence is the fullness of joy, and at His right Hand there are pleasures for evermore*<sup>9</sup>. It is an eternal dwelling of the Eternal, varied as to the way and degree of His Presence by our condition, now imperfect, there perfected in Him; but He Himself dwelleth on for ever. He, the Unchangeable, dwelleth unchangeably; the Eternal, eternally.

<sup>10</sup> *Glorious things are spoken of thee, thou city of God*<sup>10</sup>. Jerusalem, our mother, we the children now groan and weep in this valley of tears, hanging between hope and fear, and, amid toil and conflicts, *lifting up our eyes to thee and greeting thee from far.* Truly glorious things are spoken of thee. But whatever can be said, since it is said to men and in the words of men, is too little for the good things in thee, which *neither eye hath seen, nor ear heard, nor hath entered into the heart of man*<sup>11</sup>. Great to us seem the things which we suffer; but one of the most illustrious citizens, placed amid those sufferings, who knew something of thee, hesitated not to say<sup>12</sup>, *Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory.* We will then rejoice in hope, and by the waters of Babylon, even while we sit and weep, we will remember thee, O Zion. *If I forget thee, O Jerusalem, may my right hand forget her cunning.* Let my tongue cleave to the roof of my mouth, I do

<sup>6</sup> S. Matt. xxviii. 20.

<sup>7</sup> Ps. xvi. 12.

<sup>8</sup> Rib.

<sup>11</sup> 1 Cor. ii. 9.

<sup>12</sup> Eph. ii. 19, 21, 2.

<sup>10</sup> Ps. lxxxvii. 3.

<sup>12</sup> 2 Cor. iv. 17.

*not remember thee, if I prefer not Jerusalem above my chief joy*<sup>1</sup>. O blessed longed-for day, when we shall enter into the city of the saints, whose light is the Lamb, where the King is seen in His beauty, where all tears are wiped off from the eyes of the saints, and there shall be no more death neither sorrow nor pain; for the former things have passed away<sup>2</sup>. How amiable are Thy tabernacles, O Lord of Hosts! My soul longeth, yea fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God<sup>3</sup>. When shall I come and appear before God<sup>4</sup>? when shall I see that Father, Whom I ever long for and never see, to Whom out of this exile, I cry out, *Our Father, which art in Heaven*<sup>5</sup>? O true Father<sup>6</sup>, Father of our Lord Jesus Christ<sup>7</sup>, Father of mercies and God of all comfort! When shall I see the Word,

Who was in the beginning with God, and Who is God<sup>8</sup>? When may I kiss His sacred Feet, pierced for me, put my mouth to His sacred Side, sit at His Feet, never to depart from them? O Face, more Glorious than the sun! Blessed is he, who beholdeth Thee, who hath never ceased to say<sup>9</sup>, *I shall see Him, but not now; I shall behold Him, but not nigh*. When will the day come, when, cleansed from the defilement of my sins, I shall<sup>10</sup> with unveiled face, behold the glory of the Lord, and see the sanctifying Spirit, the Author of all good, through Whose sanctifying we are cleansed, that<sup>10</sup> we may be like Him, and see Him as He is<sup>11</sup>? Blessed are all they that dwell in Thy house, O Lord, they shall ever praise Thee; for ever shall they behold Thee and love Thee."

<sup>1</sup> Ps. cxxxvii.

<sup>2</sup> Rev. xxi. 23. Is. xxxiii. 17. Rev. xxi. 4.

<sup>3</sup> Ps. lxxxiv. 1, 2. <sup>4</sup> Ps. xliii. 2. <sup>5</sup> Rom. xv. 6. &c.

<sup>6</sup> 2 Cor. i. 3.

<sup>8</sup> Nu. xxiv. 17.

<sup>10</sup> 1 Joh. iii. 2.

<sup>7</sup> S. Joh. i. 1.

<sup>9</sup> 2 Cor. iii. 18.

<sup>11</sup> Ps. lxxxiv. 4.